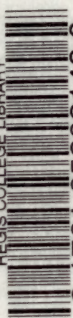


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GLORIES OF MARY
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OUR LADY OF PERPETUAL HELP

The Glories of Mary in

Boston

COLL. CHRISTI. REG.
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A Memorial History

OF THE

Church of Our Lady of Perpetual Help (Mission Church)

Roxbury, Mass.

1871—1921

BY

THE REV. JOHN F. BYRNE, C. SS. R.



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Mission Church Press
Boston, Mass.

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Die XXVIII Martii, MCMXXI

Imprimatur

✠ GULIELMUS CARDINALIS O'CONNELL

Archiepiscopus Bostoniensis

Die XXVIII Martii, MCMXXI

Cum Permissu Superiorum

PROTESTATION.

In obedience to the decrees of Pope Urban VIII, the author declares that whatever is extraordinary in this book is to be understood only in the sense sanctioned by the Church, whose judgment in all matters he accepts with unreserved and cheerful submission.

ACKNOWLEDGMENT.

The author hereby acknowledges his deep debt of gratitude to the many friends who gave him valuable information on various points.

To
The Ever Gracious
Mother of Perpetual Help

Whose
Singular Favor
Has Blessed
The Mission Church
During All These
Golden Years



This Volume
A Labor of Love
Is Humbly Dedicated
By Her Unworthy Servant
The Author

JUBILEE HYMN.

CANTICLE OF THE BLESSED VIRGIN MARY.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

Because he that is mighty, hath done great things to me; and holy is his name.

And his mercy is from generation unto generations, to them that fear him.

He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things; and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy:

As he spoke to our fathers, to Abraham and to his seed for ever.

—*St. Luke*, 1:46-55.

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INTRODUCTION.



BOSTON, once a hotbed of Puritanism, is now a Gibraltar of Catholicism. Time was when in this city the name of the Blessed Virgin Mary was held in dishonor and contempt, but today deep devotion is shown and sublime honor paid to Her of whom was born the Sun of Justice, Christ our God. A brief review of the history of the Church in this diocese will, therefore, give us the proper background and atmosphere for our narrative of "The Glories of Mary in Boston."

The first name glittering with the tokens of immortality in the annals of Catholic Boston is the Rev. Francis Matignon, who came here, August 20, 1792 — an exile from France. Although for two years previously, the Rev. John Thayer, a convert from Congregationalism, had exercised the ministry in these parts, the history of the Church in Boston begins, properly speaking, with the noble apostolate of Father Matignon. He was a gifted, pious and zealous ecclesiastic, with a meek and gentle disposition that endeared him to all who came within the radius of his influence. In season and out of season he labored with an eye single to the salvation of souls and a heart attuned to the glory of God. Filled with a holy enthusiasm for the cause he had espoused, he invited to Boston his dearest friend, the saintly priest, John Lefevre Cheverus. With the advent of Father Cheverus a new light broke on the horizon, and a new glory began to shine round the infant Church.

John Lefevre Cheverus was born May 28, 1768, at Mayenne, a town between Brittany and Nor-

mandy, in France. While still a little boy, he felt within his soul the impulse to higher things, and resolved to consecrate himself to God in the sacred priesthood. He pursued his classical course with honorable distinction at the College of Mayenne and at that of Louis le Grand in Paris. Later, he was admitted to the Seminary of St. Magloire, but before he had finished his theology, his Superiors deemed it advisable to admit him to Holy Orders, and, by special dispensation obtained by the Bishop of Mans, he was raised to the exalted dignity of the priesthood in Paris, December 18, 1790, at the last public ordination before the French Revolution.

The first ministrations of Father Cheverus were performed in the capacity of curate in his native city; but as he refused to take the impious oath demanded by the revolutionists, he was soon forced to abandon his church. The following year, however, he was appointed parish priest and Vicar General. Bright as now seemed his prospects, his happiness was short-lived, for the horrors of the French Revolution again broke over his head. He was thrown into prison, but escaped in disguise to England. After he had performed priestly duties and taught school there for three years, Father Matignon induced him to come to America and cast his lot in Boston. Father Cheverus arrived here October 3, 1796 — a day destined to become ever memorable in the history of the diocese.

At that time there were only about 100 Catholics, mostly French or Irish, in Boston; the condition of the Church throughout New England was rude and primitive in the extreme; and the need of the hour was for priests of heroic self-denial. But Father Cheverus was exactly that type of man, as may be seen from the fact that immediately after his arrival

at Boston, he wrote to Bishop Carroll: "Send me where you think I am most needed, without making yourself anxious about the means of supporting me. I am willing to work with my hands, if need be, and I believe I have strength enough to do it." Accordingly, he was appointed to the Indian mission in Maine. During the two years he labored in that field, he found time to visit occasionally the settlements in Massachusetts and in New Hampshire also. In 1798 the Rev. James Romagne was sent to the wilderness of Maine, and Father Cheverus returned to Boston to assist Father Matignon.

During the plague which swept this city at that time, the magnanimous charity of Fathers Cheverus and Matignon commanded the respect and admiration of even the bitterest enemies of the Church. When the scourge had abated and the normal ways of life had been resumed, many Protestants flocked to hear the sermons of these devoted priests, and a large number received the priceless gift of faith.

The Catholic population of Boston increased so rapidly that the old Church of the Holy Cross became entirely too small, and a movement to erect a much larger edifice was set on foot. At a meeting of the leading Catholics of the city held March 31, 1799, a committee was appointed to launch the new enterprise. Funds were everywhere solicited, and Protestants vied with Catholics in contributing money for the prospective church. The members of the congregation raised \$16,000, to which John Adams, president of the United States, and other prominent non-Catholics added the handsome sum of \$11,000. Work was begun March 17, 1800. Three years and a half later, September 29, 1803, the church was dedicated under the title of the Holy Cross by the Rt. Rev. John Carroll of Baltimore,

at that time the only Bishop in the United States. The achievement of this great project further stimulated the zeal of Fathers Cheverus and Matignon, who labored so indefatigably in the cause of Christ that in 1805, the number of Catholics in the city had increased to 500.

The far-seeing Bishop Carroll, realizing what a glorious future was in store for the Church in New England, came to the conclusion that an episcopal see should be erected at Boston as soon as possible. His choice for the new bishopric fell on Dr. Matignon, who was the older and had been the longer in Boston, but this humble priest, well aware of the superior fitness of Father Cheverus for the office, earnestly advocated his appointment.

Father Cheverus was a priest on whom the Pentecostal fires had descended in all their glowing ardor. He was a priest whose motto was: "Give me souls; take away everything else." He was a priest who, like St. Paul, knew admirably how to become "all things to all men, to gain all to Christ." In the full sense of the term, he was an ecclesiastical superman. By his boundless zeal, his exquisite tact, and his magnetic charm of manner, he disarmed to a great extent the bitterly anti-Catholic spirit of New England Puritanism, and made men look up to and admire the Church. The noblest men in the community delighted in honoring him. On one occasion, at a banquet in Boston, he was invited to sit alongside of President Adams. The famous Dr. Channing, the leading exponent of Unitarianism in America, paid him this just and generous tribute:

"Who among our religious teachers would solicit a comparison between himself and the devoted Cheverus? This good man . . . lived in the midst of us, devoting his days and nights and his whole heart to the service of a poor and un-

educated congregation. We saw him declining in a great degree the society of the cultivated and refined that he might be the friend of the ignorant and friendless; leaving the circles of the polished life, which he might have adorned, for the meanest hovels; bearing with a father's sympathy the burdens and sorrows of his large spiritual family . . . and never discovering by the faintest indication that he felt his fine mind degraded by his seemingly humble office."

Bishop Carroll, in proposing the name of Father Cheverus to the Holy See, declared him to be a man "in the prime of life, with health to undergo any necessary exertion, universally esteemed for his unwearied zeal and his remarkable facility and eloquence in announcing the word of God, virtuous, and with a charm of manner that recalled Catholics to their duties and disarmed Protestants of their prejudices." On April 8, 1808, the Rev. John Lefevre Cheverus was named first Bishop of Boston; but owing to the troubled state of affairs in Europe, the papal bulls twice miscarried, and did not reach this country until two years later. Finally, on the Feast of All Saints, November 1, 1810, Bishop Cheverus was consecrated at the Cathedral in Baltimore by the Most Rev. Archbishop Carroll; the co-consecrators were the Rt. Rev. Leonard Neale, Bishop of Gortyna and coadjutor with the right of succession to the Bishop of Baltimore, and the Rt. Rev. Michael Egan, O. S. F., Bishop of Philadelphia. The sermon was delivered by the Rev. William Vincent Harold, O. P.

After preaching at the consecration of the Bishop of Bardstown and assisting his metropolitan and brother bishops in framing rules for their guidance, Bishop Cheverus returned to Boston, and took up his residence with Father Matignon on Franklin Square, back of the Cathedral. His episcopal "palace" was a single apartment, which answered alike the pur-

pose of reception-room and bedroom. When his few plain chairs proved insufficient, his bed helped to seat his company. He dressed plainly; was content with frugal fare; employed no attendant; and even split his own firewood; yet he was assiduous in the performance of his duties, journeying miles by day to administer the consolations of religion to the sick, or to speak the word of counsel to the doubting.

At the close of 1810, there were 720 Catholics in the city of Boston. As there are no data on which to base an exact estimate, the number of faithful in the entire diocese can only be conjectured. Those living outside the city had to be content with an occasional visit from the bishop or from Father Matignon. Within the jurisdiction of Bishop Cheverus there were only three churches; the Cathedral, St. Patrick's, Newcastle, and the log-chapel at Pleasant Point, Maine.

Bishop Cheverus remained in Boston until the spring of 1811, when he set out on the first visitation of his diocese. Among the places brightened by his genial presence were Salem, Newburyport, Newcastle, and Pleasant Point. At the last named station he confirmed a class of 167.

On May 31st, 1817, he conferred the Sacrament of Holy Orders on the first priest to be ordained in the diocese, the Rev. Dennis Ryan, whom, the following year, he assigned to the Indian mission in Maine.

In the death of Father Matignon, September 19, 1818, Bishop Cheverus suffered an irreparable loss. The record of the interment, written in his own hand, contains this testimony of his profound esteem for his deceased friend, "He died as he lived — a Saint."

In 1819 the Misses Mary and Catherine Ryan of Limerick, Ireland, opened the first Catholic school for girls in Boston. This undertaking had been

proposed to them by the Rev. John Thayer, while on a visit to their native land in 1815. Having completed their novitiate with the Ursuline Nuns at Three Rivers, Canada, these devout ladies addressed themselves heart and soul to the laudable task, in which, shortly afterwards, they were joined by two companions, likewise of Irish birth.

During 1819 there were 700 Eastern communions in the city of Boston. If we take as a basis of calculation the record of 112 baptisms, 44 marriages, and 17 deaths, it is fair to assume that the number of Catholics in the city was about 2,100. In the entire diocese there were probably 4,000 souls.

Bishop Cheverus threw himself with all the supreme energy and superb devotion of his noble soul into his episcopal duties, until, at last, his health began to fail, and his physician advised him, in 1823, to return to his native land. At first the zealous Bishop refused. He was the last man in the world to desert his post out of any consideration of self, but the doctor insisted, strongly representing that another winter in Boston would prove fatal to him. At length, the Bishop reluctantly yielded, and, at the request of King Louis XVIII, he was transferred to the see of Montauban.

All the property which had come into his possession as Bishop, he left in trust to his successor. He made a gift of his private library to the diocese; everything else he bequeathed to the needy or to his priests. At his departure from Boston, he was as poor as on his arrival, using even the same trunk in which to take his wearing apparel. The Catholic laity bade him an affectionate farewell, and the newspapers carried lengthy articles, eulogizing his lofty character and emphasizing the loss which Boston was sustaining. On the day of his departure, the

sacristy was thronged with Protestants as well as Catholics. Men and women of every class and condition crowded round him, and with faltering voice wished him bon voyage and expressed their keen regret. They clung to him to the very last. Three hundred vehicles containing a thousand or more of Boston's most representative citizens followed him many miles on the road to New York, whence he embarked, October the first. After suffering shipwreck off the coast of France, he finally arrived safe at Mayenne, his beloved home.

Bishop Cheverus presided over the see of Montauban until 1826, when he was promoted to the Archbishopric of Bordeaux. Soon afterwards he was raised to the peerage by Charles X, and on February 1, 1836, Pope Gregory XVI decorated him with the crimson dye of the Cardinalate. While Holy Mass was being celebrated in his room, July 19, 1836, his beautiful soul winged its flight heavenward. His remains repose in a splendid tomb in the Cathedral of Bordeaux.

Serene peace to the sacred ashes, eternal rest to the saintly soul of the first Bishop of Boston, John Cardinal Cheverus — Cheverus the Magnificent!

Before his departure from Boston, Bishop Cheverus appointed the Very Rev. William Taylor administrator of the diocese. This position the latter filled with dignity and ability for more than two years, until the new Bishop, the Rev. Benedict Joseph Fenwick took possession of the see.

Benedict Joseph Fenwick was born September 3, 1782, at Beaverdam Manor, St. Mary's County, Maryland, and was a descendant of Cuthbert Fenwick, one of the original settlers who came from England under the protection of Lord Baltimore. In 1793 young Fenwick entered Georgetown Col-

lege, where, after finishing his philosophy, in 1802, he taught for three years. In 1805 he began the study of theology with the Sulpicians at St. Mary's Seminary, Baltimore, but interrupted his course to enter the Jesuit novitiate at Georgetown College. Here he was ordained priest March 12, 1808, by the Rt. Rev. Bishop Neale. Soon afterwards Father Fenwick was sent to St. Peter's Church, New York, where his promotion was so rapid that he was virtual administrator of the diocese in 1816, when Bishop Connolly arrived to assume charge. The Bishop, quickly appreciating Father Fenwick's solid merits, appointed him Vicar General, but his Superiors had other designs in his regard, and, in 1817, named him president of Georgetown College. In the autumn of 1818, at the request of Archbishop Marechal of Baltimore, Father Fenwick was sent to Charleston, South Carolina, where, pending the arrival of Bishop England, he was charged with the task of restoring quiet to that troubled diocese. In 1822 he was recalled to Georgetown. While laboring at his old post, he was named Bishop of Boston May 10, 1825, and the following July received the papal bulls. He was consecrated on the Feast of All Saints, at the Baltimore Cathedral by the Most Rev. Archbishop Marechal; Bishop Conwell of Philadelphia and Bishop England of Charleston acted as co-consecrators. The Rt. Rev. Benedict Joseph Fenwick was installed as Bishop of Boston, December 21, 1825.

According to his own statement, Bishop Fenwick, on his accession to the see, found that the faithful of his diocese, which embraced all New England, lived principally in Boston; the number elsewhere being comparatively small, though rapidly increasing. Of the eight churches in the diocese, the cathedral alone was worthy of the name, but even it

was inadequate to accommodate the congregation. Bishop Fenwick, however, was not the man to be daunted by obstacles or dismayed by a disheartening outlook. With characteristic courage and vigor, he plunged into the work of building up his diocese and of implanting the faith deeply in the hearts of the flock committed to his care.

His first thought was of the religious education of the children, many of whom, for want of shepherds to tend them, had strayed from the fold. He established a Sunday school at the cathedral in which he himself taught Catechism. He opened a day-school also, which at its first session was attended by 100 pupils; he enlarged the cathedral, so as to provide two spacious schoolrooms in the basement. He purchased an extensive piece of property at Charlestown for the Ursulines, upon which they erected a new convent, commensurate with their growing needs. After a residence of six years and a half in Boston, the nuns on July 17, 1826, took possession of their new home and school. In grateful remembrance of their noble friend and patron, they named their estate Mount Benedict.

Bishop Fenwick graciously extended hospitality to several young men who had signified their intention of studying for the priesthood. He lavished on them great care and attention; his table was their table; his time was at their disposal; he taught them theology, until his duties had become too numerous and exacting; then he sent them to seminaries abroad.

Bishop Fenwick visited the mission in Portland, Maine, and encouraged the faithful there to build a church. Under his leadership, places of worship sprang up in Providence and in Hartford. Within a few years the vigor of his administration had made itself felt in every corner of the diocese.



HIS EMINENCE, WILLIAM CARDINAL O'CONNELL

New life was infused into old missions, and new missions began to dot the land. In 1828 there were 7,040 Catholics in Boston, and about 14,000 in all New England. The number of churches had doubled, and educational institutions flourished widely in Massachusetts.

Such marked progress naturally excited the envy and hatred of the enemies of the Church, and, in 1829, the houses of Catholics in Boston were attacked by a bigoted mob. The bitter anti-Catholic feeling culminated in the burning of the Ursuline convent at Charlestown, August 11, 1834. But even this dastardly crime served, in the end, only to accelerate the onward march of Catholicism. In 1836 there were 8,153 Easter Communions in the diocese, 1,792 baptisms, and 30 churches with 35 priests.

In 1843, Bishop Fenwick, then 61 years of age, began to feel the weight of responsibility, and the need of help in his onerous duties. He, therefore, petitioned the Holy See to erect Rhode Island and Connecticut into a separate diocese, and to grant him a coadjutor. As Bishop of the proposed diocese he recommended the Rev. John Tyler; as his own coadjutor, the Rev. John B. Fitzpatrick. His requests were favorably received, and on March 24, 1844, in the chapel of the Visitation at Georgetown, Father Fitzpatrick was consecrated Bishop of Calipolis and Coadjutor with the right of succession to the See of Boston.

The Rt. Rev. Benedict Joseph Fenwick died August 11, 1846, and was buried at Holy Cross College, Worcester, which he had founded in 1843.

The Rt. Rev. John B. Fitzpatrick was born November 1, 1812, and ordained June 13, 1840. When he assumed the reins of government, in 1846, the number of Catholics in the city was 32,000, or

one-fourth of the total population. The natural increase in the ranks of the faithful had been augmented by a large body of converts and by the 20,000 Irish immigrants who had settled in Boston since 1835. Catholicism advanced with such giant strides that, within seven years after the induction of Bishop Fitzpatrick, it became necessary to detach the States of Maine, New Hampshire, and Vermont from the diocese of Boston, thus leaving only Massachusetts. In 1853 Pope Pius IX, acceding to the petition of the First Plenary Council of Baltimore, constituted Vermont the diocese of Burlington, and Maine and New Hampshire the diocese of Portland. Boston then had 48 churches completed, 15 in course of erection, a first-class academy, and 110 priests.

Bishop Fitzpatrick's administration was marked, on the one hand, by constant acts of hostility on the part of the bigots, and, on the other, by the steady expansion of the Church in all directions. A project that dominated his thoughts was the erection of a new cathedral. He had taken some preliminary steps along that line, but did not live to see the work of construction actually begun. On February 13, 1866, with the noble words, "I will follow the Cross to the end," on his lips, he went to his eternal reward.

About a month before the death of Bishop Fitzpatrick, the Rev. John J. Williams had been named Bishop of Tripoli and Coadjutor with the right of succession to the See of Boston. John J. Williams was born in this city, April 27, 1822, and ordained in May, 1845, at the Seminary of St. Sulpice in Paris by Mgr. Affre, Archbishop of that city. His first station was the Cathedral in Boston, where he served as an assistant for ten, and as rector for two years. In 1857 he was appointed pastor of St. James's Church, and in 1859, Vicar General. He was conse-

crated by Archbishop McCloskey of New York, March 11, 1866.

At that time there were in the diocese 109 churches, 119 priests, 2 colleges, 2 orphan asylums, 2 hospitals, 3 academies, with 207 pupils, and 11 parochial schools, with 5,400 pupils. The corner-stone of the new cathedral was laid September 15, 1867. Within four years, Bishop Williams was obliged, on account of the tremendous growth of his diocese, to request its division, and, in 1870, an episcopal see was created at Springfield. Two years later, the southern portion of the diocese of Boston was cut off, and added to Rhode Island to form the See of Providence. In 1875 Boston was raised to the dignity of an archbishopric, with the other New England dioceses as suffragans.

For more than forty years, Archbishop Williams, the very personification of episcopal dignity, a shining example of administrative ability, and a saint in every fibre of his heart, guided the destinies of the Church in Boston. On August 30, 1907, the venerable old warrior, at the age of 85, laid down his arms in dreamless sleep. At the time of his demise, the diocese numbered about 600 priests, with a Catholic population of 850,000.

The gage of battle was then taken up by the Most Rev. William H. O'Connell, who, on February 8, 1906, had been designated Archbishop of Constantia and Coadjutor with the right of succession to the Archbishop of Boston. The reader knows the rest. To recount the new-born triumphs of the Archdiocese of Boston would be like gilding gold or painting the lily. The reader knows the brilliant achievements of our Most Illustrious Prince of the Church, our Most Eminent and Most Beloved Spiritual Father and Leader, William Cardinal O'Connell.

Part First
General History

THE HISTORIC SITE.



THE Church of Our Lady of Perpetual Help in Boston was established and is administered by the Redemptorist Fathers. It is popularly known as the "Mission Church," and is situated in the Roxbury district of the city.

Roxbury was formerly a separate municipality, but was annexed to Boston in 1868. It was settled in 1630 by a party of English colonists under the lead of William Pynchon. Most of them came from London and the vicinity, a few, from the west of England. They were people of moderate means, and, according to their lights and standards, of stern and upright morals. It is the testimony of an eyewitness that, "One might dwell among them from year to year and not see a drunkard, hear an oath, or meet a beggar." The names of some of them are still borne in Roxbury by their descendants, such as Curtis, Crafts, Dudley, Griggs, Heath, Payson, Seaver, Weld, and Williams.

Roxbury is so called because of its rocky and uneven surface, of which the conglomerate or pudding-stone is one of the principal constituents. "The material composing this rock was laid down by glaciers or other agent as stones and sediment which have consolidated into rock."

Of Roxbury's fame and glory, the well-known historian, Francis Drake, says:

“Roxbury is a mother of towns, as many as fifteen prosperous New England communities, including the flourishing cities of Springfield and Worcester, having been founded or settled by her citizens. She can fairly claim to have been the banner-town of the Revolutionary War, furnishing to it three companies of minute men at Lexington, one of which was the first that was raised for the defence of American liberty, and having also given birth to three generals of the Revolutionary army. She played a prominent part in the siege of Boston and was greatly injured both by friend and foe. No less than ten governors of Massachusetts have been natives or residents of Roxbury.”

Roxbury abounds in places of interest and glory, but of all these interesting and glorious spots, none is more so than the hallowed site on which today stand the church and the home of the Redemptorist Fathers.

According to official records on file in the office of the Register of Deeds at Dedham, Mass., the original grantee of the property was George Alcock, who came from England in 1630 with the first band of Puritan settlers. When the officials of the Massachusetts Bay Company, armed with a patent from King Charles the First of England, apportioned the territory of Roxbury, Mr. Alcock received, in 1637, a grant of 242 acres, which included the land on which the Mission Church and the rectory are located. On the death of this gentleman, in October, 1640, the estate passed into the hands of his son, John, a physician, who was graduated from Harvard in 1646, and died March 29, 1667. His administrator, Benjamin Prisco, transferred the property in 1670 to Palsgrave Alcock, son of John. When Palsgrave died, in 1710, Joshua Lamb became the owner. In April, 1723, the latter conveyed that portion of the land with which we are concerned to Colonel Francis Brinley, who shortly afterwards erected there “one of the grandest houses in Roxbury.” This palatial resi-

dence, called "Datchet House" after the family-seat of the Brinleys at Datchet, England, stood a little to the west of the sacred spot on which today the majestic twin towers of the Mission Church rise gracefully heavenward, wedding the quarry to the sky, and proclaiming "The Glories of Mary in Boston." This stately old mansion, rich in historic associations that reach back to the dim, distant, colonial past, and famous even a whole generation before Bunker Hill became immortal in American history, was for thirty-two years the home of the Redemptorist Fathers, a hallowed place to which fond memories will ever cling.

Colonel Brinley, who commanded the Roxbury regiment and was Deputy Surveyor-General of the Province, was naturally a man of high standing and great influence in the community. During the years he occupied the sumptuous house, it was the "scene of many brilliant receptions and festivities at which were present all the English officers and the distinguished residents of Boston, Roxbury, and Dorchester." He moved in the most exclusive social circles, and was famous throughout New England as a princely entertainer. He was accustomed to hold annually, in springtime, a gay lawn-festival and masquerade ball, which came to be known as one of the most elaborate functions of the day. "His house parties frequently brought together all the social lions of New York and even of Virginia. The English nobility who visited America always spent some time at the mansion, and thus its reputation gradually extended across the ocean to the mother country."

Colonel Brinley died November 27, 1765, at the age of 75, and was buried in King's Chapel Cemetery, of which he was one of the founders.

The next occupant of the Brinley house was the

Rev. William Gordon, minister of the third church in Roxbury and chaplain of the Provincial Congress of Massachusetts, who resided there until the parsonage at Jamaica Plain had been fitted up for his use. This gentleman was the author of a work entitled, "History of the Rise, Progress, and Establishment of the Independence of the United States of America." He died in England in 1807.

In 1773 the heirs of Colonel Brinley sold the mansion to Mr. Robert Pierpont, merchant, member of the Boston Committee of Correspondence and Commissary of Prisoners during the War of the Revolution.

Mr. Pierpont's niece, Mrs. Gustavus Fellows, who, it appears, owned the place conjointly with her uncle, set her hand to the task of embellishing it. Always gorgeous, it became under its new owners a palace of surpassing splendor and was known to all the country round as "Pierpont Castle." Mrs. Emily Pierpont de Lesdernier, a descendant of Robert Pierpont, in her little volume entitled "Fannie St. John" thus describes it:

"It was situated in the midst of a large domain of park and wooded hills, and presented a picture of grandeur and stateliness not common in the New World. There were colonnades, and a vestibule whose mahogany doors, studded with silver, opened into a wide hall, whose tessellated floors sparkled under the light of a dome of richly painted glass. Underneath the dome two cherubs carved in wood extended their wings, and so formed the center from which an immense chandelier of glass depended. Upon the floor beneath the dome there stood a marble column, and around it ran a divan formed of cushions, covered with satin of Damascus, of gorgeous coloring. Large mirrors with ebony frames filled the spaces between the grand staircase at either side of the hall of entrance. All the panelling and wood work consisted of elaborate carving done abroad, and made to fit every part of the mansion where such ornamentation was

required. Exquisite combinations of painted birds and fruits and flowers abounded everywhere, in rich contrast with the delicate blue tints that prevailed upon the lofty walls. The staterooms were covered with Persian carpets, and hung with tapestries of gold and silver arranged after some graceful artistic foreign fashion."

Some of our readers, we presume, will consider the foregoing description overdone, but the lady who wrote it, stoutly maintains its truth and adds that "traditions of the princely grandeur of the ancient home have often been recalled at family reunions." Moreover, several old residents of Roxbury who were in a position to know, have assured the writer that even in their childhood days the house was famous for its magnificent mirrors. This much, however, is certain: there was in Pierpont Castle a very famous apartment hung with blue damask and known as the "Blue Chamber."

At the outbreak of the Revolution, Mr. Robert Pierpont was chosen lieutenant of a Roxbury company. In June, 1775, a division of the American army was stationed at Roxbury under the command of General Thomas. This division consisted of the regiments of Thomas, Learned, Fellows, Cotton, Walker, Read, Danielson, Brewer and Robinson of Massachusetts, and Spencer, Parsons, and Huntington of Connecticut. The forces of the last three were encamped on Parker Hill, on the slope of which the Mission Church is situated. On July 3, George Washington took command of the American army, and shortly afterwards, according to an immemorial tradition, attended a ball given in the dance-hall of Mr. Pierpont's house, to celebrate the victory of Bunker Hill. This hall, forty-four feet in length and seventy-two in depth, occupied the entire space between the two wings.

After the arrival of Washington, General Artemus Ward succeeded General Thomas in command of the right wing of the army stationed at Roxbury. During the siege of Boston, Ward established his headquarters in Brinley Place or Pierpont Castle. "The Memorial History of Boston,"—a monumental work in four volumes,—says (vol. II, p. 340), "Ward's headquarters were in the Brinley House . . ." and (vol. III, p. 116): "General Ward, while commanding the right wing after Washington had re-organized the army, had his headquarters in the Datchet or Brinley House, which stood near the present church of the Redemptorists. . . ." Drake also adds his testimony in these words: "During the siege of Boston the mansion (Brinley Place) was the headquarters of General Ward who commanded the right wing of the army. . . ."

In the reception-room to the right of the dance hall, "were held the councils of officers, at which Washington presided, and where the details of the occupation of Dorchester Heights were arranged" ("Town of Roxbury," pp. 328-329).

But a greater glory still, is the fact that the old Redemptorist rectory was one of the first places where the idea of the Declaration of Independence was advanced. On this point Mr. Drake writes: "Under date of October 10, 1775, Rev. Dr. Belknap records in his diary, that he 'lodged at Mr. Robert Pierpont's, where Gen. Ward resides. In conversation with Mr. Joshua Ward, his aide-de-camp, I found,' says Belknap, 'that the plan of independence was become a favorite point with the army, and that it was offensive to pray for the king. Ward appears to be a calm, cool, thoughtful man.' This is one of the earliest indications of a public sentiment favorable to throwing off allegiance to the British crown,

and shows that the people were upon this important question far in advance of their leaders."

On the 17th of November, Washington wrote to Ward as follows:

"Sir,—As the season is fast approaching when the bay between us and Boston will in all probability be close shut up, thereby rendering any movement upon the ice as easy as if no water was there, and as it is more than probable that Gen. Howe when he gets the expected reinforcement will endeavor to relieve himself from the disgraceful confinement in which the ministerial troops have been all this summer, common prudence dictates the necessity of guarding our camps wherever they are most assailable. For this purpose I wish you, Gen. Thomas, Gen. Spencer, and Col. Putnam to meet me at your quarters tomorrow at ten o'clock, that we may examine the ground between your work at the mill and Sewall's Point, and direct such batteries as shall appear necessary for the security of your camp on this side, to be thrown up without loss of time."

"At a council of war held at Gen. Ward's headquarters, on March 13, 1776, it was determined that if Boston were not evacuated the next day, Nook's Hill in South Boston should be fortified the next night. This was accordingly done on the following Saturday night, and on Sunday Howe hastily evacuated the town."

"During the stirring days of the Revolution, many other plans against the Crown were laid under the roof of the old house, and for a year or so it was practically the capitol of the unformed American Republic." According to an old tradition which bears the hall mark of truth, it was in the billiard-room of the Brinley mansion that the movement on the part of the Roxbury colonists to resist and repudiate the Stamp Act was set on foot in the days of Gov. Hutchinson.

After the Revolution, Brinley Place remained in possession of the Pierpont family until October,

1802, when it became the property of the noted abolitionist, Harrison Gray Otis, son of James Otis, one of the leading spirits in the cause of American independence. A few months later, Harrison Gray Otis sold it to a group of Roxbury residents unknown to fame, and for several years it passed through a zone of shadow. There is no mention of it either in Drake's "Town of Roxbury," or in "The Memorial History of Boston," until, in 1809, it was purchased by General Dearborn, one of the most famous men of his time, who enjoyed the confidence of four Presidents; Washington, Jefferson, Madison, and Monroe. A new era of glory then dawned for Brinley Place, which was thenceforth named the Dearborn Mansion.

Henry Alexander Dearborn was born in March, 1751, at Hampton, New Hampshire. He was a practising physician at Portsmouth, when, on April 20, 1775, hearing of the battle of Lexington, he immediately set out with sixty volunteers for Cambridge, Massachusetts (a distance of sixty-five miles), arriving there early the next morning. On his return, about four weeks later, he was made captain in Stark's regiment. At the battle of Bunker Hill, he won high praise from his superior officers for gallant fighting. He held the famous rail fence by so camouflaging it with hay that it appeared to be a redoubtable breastwork when in reality it afforded the soldiers but little protection. He accompanied Arnold on his expedition through the woods of Maine to Quebec, and in the attack on that city, December 31, was taken prisoner. He was afterwards released on parole, and in March, 1777, was exchanged. At the capture of Burgoyne, Dearborn served as major under Gates, and in 1778, so distinguished himself

and his regiment by a brilliant charge at the battle of Monmouth that Washington in his dispatches gave him honorable mention. In 1779 he took part in Sullivan's expedition against the Indians; in 1780 he was with the army of New Jersey; in 1781, at Yorktown; and in 1782, on garrison duty at Saratoga.

After the war, General Dearborn settled in Maine. In 1789 he was appointed marshal of that district by President Washington. He was twice elected to Congress, and from 1801 to 1809 was Secretary of War under Thomas Jefferson. While he was holding that portfolio, Fort Dearborn, now covered by the city of Chicago, was named after him. In 1809 President Madison made him Collector of the Port of Boston, and on January 27, 1812, he was commissioned senior major general in the United States Army and Commander of the Northern Department. In the spring of 1813, he captured York in upper Canada and Fort George at the mouth of the Niagara; but was recalled and soon afterwards placed in command of the military district of New York City. In 1815 he resigned his commission, and in 1822 was designated Minister to Portugal by President Monroe. After serving two years, he was recalled at his own request.

In the summer of 1821, General Dearborn, then residing within the venerable walls of Brinley Place, was favored with a visit from the cadets at West Point, who marched the entire distance from there to Roxbury. They numbered about 250 and were in command of Colonel William Worth, who was afterwards promoted to the rank of general and distinguished himself in Mexico. The cadets encamped on the hill opposite the house, and were the guests of

the General at an elaborate dinner served in the spacious garden, back of the mansion.

Dearborn was just the type of man whom soldier boys would idolize, the very personification of dashing and flashing bravery, a well-built, upstanding man, fully six feet in height and over two hundred pounds in weight, a champion wrestler and an all-round athlete. He died June 6, 1829, and was buried just in front of the main entrance of the present Mission Church. Some of the very old parishioners remember his grave well. It was located on a little knoll, and round the plot was an iron railing. Some years after General Dearborn's death, his remains were removed to Forest Hills Cemetery.

After the death of the elder Dearborn, his son, Gen. Henry Alexander Scammel, occupied the paternal home until 1831, when he moved to the Hawthorne Cottage, on Bartlett St.

The younger Dearborn was born in 1783 at Exeter, N. H. When a very young man he practised law for a few years at Salem. In 1812 he was appointed brigadier general of militia commanding Boston Harbor. For nearly forty years he held public office, serving as Collector of the Port of Boston, 1812-1829; member of Congress, 1831-1835; adjutant general of Massachusetts, 1835-1843; and Mayor of Roxbury, 1847-1851.

During his occupancy of the Brinley mansion, he added much to the beauty of its gardens, in which he raised some of the most majestic trees that today adorn the superb cemeteries of Forest Hills and Mt. Auburn, which he was instrumental in founding. A man of pronounced literary tastes, he was the author, among other works, of "Commerce and Navigation of the Black Sea" and "Internal Improvement and Commerce of the West." Like his father, he was



THE MOST REV. JOHN BONZANO, D. D.
Apostolic Delegate



MOST REV. PATRICK MURRAY, C. SS. R.
Superior General

tall and commanding in person. He had flowing curly hair, and was remarkable for his manly beauty and kingly bearing. When Collector of the Port, he was accustomed to drive to his office in a stately carriage drawn by a double span of horses with postillions, his elegant turnout exciting the envy of all who saw it. In his day also, the old house was the constant scene of courtly manners and aristocratic display. His doors were open; his hospitality was unlimited; and his associations brought numbers of the most prominent and highly respected men in the country to his hearth. Among his guests and visitors was the gallant Bainbridge, who, while commandant of the Navy Yard, frequently came in his barge manned by the blue jackets, and landed at the creek which flowed up into the rear of the estate. Henry Alexander Scammel Dearborn was remarkable for his industry, and as a public officer established a high reputation for patriotism, integrity and fidelity. Unfortunately, he was a victim of the "reform" of the civil service under Andrew Jackson's administration, and in 1834 was obliged to forsake the famous mansion for humbler quarters.

On August 11, 1834, a mob of rabid bigots set fire to the Ursuline Convent at Charlestown. Two months later, the saintly nuns in their sad plight were kindly invited to Brinley Place by the owners, Messrs. Stephen Fuller and David A. Simmons. Drake says (p. 332): "The Ursuline Sisters after their cruel expulsion from Mt. Benedict on the night of August 11, 1834, when the torch was applied to the residence of a few women and children by a cowardly mob impelled by fanaticism—these devoted women occupied Brinley House for about a year."

The nuns came here in disguise, and thus for a

while escaped trouble; but when the news spread that they had taken refuge here, an ill-bred gang of rowdies, the "Black and Tans" of those days, threatened to surround the house and set fire to it. However, the decent public sentiment of Roxbury was all in favor of the Sisters, and the Selectmen took prompt and drastic action to ward off the impending disgrace to the town. For the purpose of coping with the situation, they held a meeting on Christmas eve. We subjoin a certified copy of the minutes of said meeting:

(Taken from the Selectmen's Records of the Town of Roxbury, Second Volume, dated December 24, 1834, and recorded on page 160.)

December 24th, 1834. The Selectmen and Clerk met in the forenoon. They offered the following reward in behalf of the Town:—of \$500—and requested Mr. William Dove to have the same published in the papers printed in Boston, viz:

\$500 REWARD.

Whereas, the Selectmen of the Town of Roxbury have been informed that the house occupied by the Lady Superior, late of the Ursuline Convent in Charlestown, will share the same fate with that of the institution; and

Whereas, the inmates of said establishment are very much alarmed, the Selectmen hereby offer the above reward of five hundred dollars to any person or persons who shall give such intelligence as shall be sufficient to bring the offender or offenders to that punishment which such flagrant crimes may merit from legal adjudication; provided that there shall be any assault made thereon.

By order of the Selectmen,
NATHANIEL S. PRENTISS, *Town Clerk.*

Dec. 24, 1834.

They also established a nightly watch.

Dec. 25, 1834.

The Selectmen and Clerk met in the forenoon on special town business. (To legalize watch, etc.)

Selectmen:—John Champney, Chairman, E. Seaver, Wm. Dove, Capt. Curtis, Mr. Whittemore.

A company of soldiers under command of Captain Spooner guarded Brinley Place, and Gen. Bradley, gun in hand, patrolled the grounds, in order to protect the nuns. By such uncompromising measures the would-be incendiaries were completely overawed, and all talk of molesting the Sisters vanished into thin air.

The firm and noble stand of the Selectmen and their respectable constituents was loudly applauded. The Boston Sentinel said:

"We understand that in consequence of the threats thrown out, that the rioters intended attacking and demoralizing the house now occupied by the superior and nuns of the Ursuline Community, in Roxbury, the inhabitants assembled at the Town Hall on Tuesday last, which was filled to overflowing.

"After adopting some spirited resolutions, they chose a committee of vigilance and protection, consisting of twelve gentlemen, who, we are glad to learn, have taken such energetic measures, that should any person or persons attempt an outrage upon the building, now occupied by the Ursuline Community, they will meet with such a reception as they deserve. This is as it should be, and we congratulate our brethren of Roxbury upon their promptness and decision on this occasion, which show that their hearts are in the right place, and that their hands are ready to act when their rights as citizens are threatened." (Bishop England's Works, vol. V, General Appendix, Documents Relating to the Charlestown Convent, p. 264.)

According to a letter of the Mother Superior, written from Brinley Place under date of November 5, 1834, six of the nuns were taken seriously ill as the result of their terrible experience on the night the convent was burned. A week after the arrival of the stricken community at the old mansion, one of their number, who had been sick unto death for a long time, the saintly Sister St. Henry, a niece of the Superior, received the final summons. Of her last illness and death, Dr. Abraham R. Thompson, the

steadfast friend and vindicator of the outraged nuns, wrote as follows in the *Bunker Hill Aurora* for October 25, 1834:

“Died on the 18th instant, at the residence of the Ursuline Community, Brinley Place, Roxbury, Miss St. Henry, aged 20 years and six months. This beautiful girl was sick at Mount Benedict, when the convent was burned, and suffered a dreadful shock in the horrors of that awful night, from which she never recovered. On the following morning she was removed to the house of the Sisters of Charity in Boston, and lingered until the 11th instant, when she was removed to the place where she died. At this time she was so low that she could not stand alone, and it seemed hardly possible to move her, but she could not bear to be separated from the beloved ladies of the community, and they literally took her and carried her over like an infant in their arms. She was pleased with their new situation and enjoyed the scenery very much. The afternoon before she died her bed was turned around so that she could see Mount Benedict from her window. She viewed it a long time and seemed much consoled by the fact that Mount Benedict could be so distinctly seen from Brinley Place. During the course of her illness, so far from manifesting any ill will against the ruffians, who, by demolishing the convent, had been accessory to her death, she often expressed pity for them and prayed that they might be forgiven. On the night of the 17th she slept soundly, and on the 18th departed from this to a better world.”

Substantially the same account of Sister St. Henry's last days at Brinley Place is given in the “*Life of St. Angela Merici of Brescia—By the Abbe Parenty*” (pp. 241-242).

The funeral of Sister St. Henry was one of extraordinary solemnity. The Marquis de La Fayette had just died and arrangements had been made by the public officials for elaborate obsequies, but at the last moment the order was changed, and the honors originally intended for the illustrious French soldier were bestowed on the humble Ursuline. (“The

Story of Mt. Benedict," p. 11 — By B. F. De Costa, Citizen Press, 1893.)

While at Brinley Place the nuns led the regular community life. With a courage worthy of the highest admiration, they undertook to retrieve their shattered fortunes, but were not successful, and, in July, 1835, the community was disbanded. The present Superior of the Ursuline Convent in Quebec recently informed the writer that two of the nuns were received into that community; two others, into the community at Three Rivers, Canada; while three offered themselves to the convent in New Orleans, which accepted them.

The Brinley mansion was purchased in 1836 by Mr. Samuel S. Lewis, manager of the Cunard Steamship Line. In his time the captains of the vessels, mostly officers of the English Navy, and many of the passengers were frequent guests at the house. In an article which appeared in the *Boston Globe* in the summer of 1883, an old resident of Roxbury, giving his reminiscences of Parker Hill for fifty years, says that the famous English novelist, Charles Dickens, on his first visit to this country, in 1842, was entertained by Mr. Lewis at the celebrated mansion.

In 1843 Mr. John Bumstead acquired the ownership of Brinley Place. His daughter, Frances, married Lloyd W. Wells of New York, into whose hands the place passed in 1862, two years after the death of Mr. Bumstead. In 1866, Mr. Wells leased it to a Mr. Grosinger, who converted both house and grounds into a pleasure resort, which he named the "Franklin Gardens."

Three years later, the Very Rev. Joseph Helmprecht, the Superior of the American Province of the Congregation of the Most Holy Redeemer, purchased the far-famed estate from Mr. Wells.

In that blessed hour the Roxbury shepherds watching their flocks by night were visited by a multitude of the heavenly army, and heard how the Lord had been new born in their own city. On that day the splendid old mansion of the Brinleys, the Pierponts, and the Dearborns was lifted up for all time to a heavenly plane. The house which had played such an important part in the cause of American Liberty, then became the home of those who by their missionary labors, would bring to sin-enslaved souls the glorious liberty of the sons of God. The place which had once been the social center of cultured Boston was converted by the wonderful ways of Divine Providence into the mercy-seat of Our Lady of Perpetual Help, where the sacred fires of devotion to Mary, the Mother of Jesus, should burn with ever increasing brightness. On the ever memorable day when the Redemptorist Fathers established themselves in Boston, once more were verified the prophetic words which Our Blessed Mother uttered long ages ago in the humble cot amid the rugged Judean hills: "For, behold, from henceforth all generations shall call me blessed."

May He, who was born of the Virgin Mary, breathe an eternal benediction on this magnificent architectural pile, the Grand Old Mission Church, so fair to our eyes, so dear to our hearts, so soothing to our souls, so vocal and so vibrant with the praises and "The Glories of Mary in Boston!"

THE SILVER LIGHT OF THE MORNING STAR.



HE John Baptist of the Redemptorist foundation in Boston was the Rev. James A. Healy, pastor of St. James's Church in this city, from 1866 to 1875, and Bishop of Portland, Maine, from 1875 to 1900.

Father Healy, having learned in the late sixties of the work that the Redemptorist missionaries were doing, requested them to preach a mission in his church. His request was favorably received by the Very Rev. Father Provincial Helmpiraecht. The mission was conducted May 2-25, 1869, by a band of nine Fathers under the lead of the Rev. Frederick W. Wayrich of St. Alphonsus' Church, N. Y. Father Healy expected the mission to yield an abundant harvest, and he was not disappointed; on the contrary, the actual results far surpassed his rose-colored anticipations. The people, responding nobly to every appeal of the missionaries, showed genuine fervor and unflagging enthusiasm. By the great sacrifices they made to attend the exercises, they proved conclusively their resolute purpose thenceforth to labor for the "one thing necessary." There were more than 11,000 confessions, and, at the end of the mission, the Rt. Rev. Bishop Williams confirmed 950 of the faithful.

Father Healy was so pleased with the work and the spirit of the missionaries that he strongly represented to the Rt. Rev. Bishop the immense advantages that would flow from the establishment of a mission-house

in the diocese of Boston by the Redemptorist Fathers. Although Bishop Williams was the last man in the world to mistake sentiment for reason, to be swayed by the enthusiasm of the moment or to draw hasty conclusions, he heartily assented to the proposal, and, sending for Father Wayrich, directed him to bring the matter to the attention of his Superiors. The Very Rev. Father Provincial, realizing what fine opportunities for good the proposed foundation offered, gave his hand and his heart to the cause. Without delay he communicated to the Superior General of the Institute, the Most Rev. Nicholas Mauron, the Bishop's suggestion to found a mission-house in the diocese of Boston. Father Mauron sent an answer one hundred per cent prompt and affirmative; and the terms of the contract between the Rt. Rev. Bishop Williams and the Congregation of the Most Holy Redeemer were soon arranged.

Some time afterwards Father Helmprecht came to Boston, in order to confer with the Rt. Rev. Bishop and Father Healy as to the most suitable location for a house. The Bishop named three places, among them Roxbury, then called Boston Highlands. When the situation had been thoroughly canvassed, the kindly prelate expressed the opinion that from every point of view, Roxbury would be the most desirable, and Father Helmprecht fully acquiesced in his judgment. Father Healy then pointed out that the piece of property known as the "Franklin Gardens" would make an ideal site. Messrs. Krim* and Benz, prominent parishioners of the Church of the Most Holy Trinity, who were well acquainted with the place, were summoned to consultation.

Accompanied by these gentlemen, Father Helm-

*Mr. Krim was the father of the Rev. George J. Krim, S.J., who died as president of Brooklyn College, April 1, 1920.

praecht, disguised as a layman, went over to the gardens to study the lay of the land. The three men became engaged in what seemed like a casual conversation with one of the waiters, who, in the course of his remarks, told them that the lease expired that very day, and that the lessee was on the point of renewing it. Father Helmpraecht, charmed with the property, went at once to the agent and secured an option on it. He then summoned his senior adviser, the Rev. Thaddeus Anwander, C. SS. R., to Boston. A few days later, both, dressed in lay garb, went to the Gardens to talk over the pending problem. Father Anwander agreed entirely with his Superior, and a formal decision to buy the property was reached.*

In the negotiations with Mr. Wells of New York, the owner of the place, Mr. Stephen Rogers, a representative Catholic of Roxbury, acted as the agent of the Very Rev. Father Provincial, who on September 25th, 1869, came into legal possession of the property.

The estate acquired by the Fathers included, besides the old Brinley House, about five acres fronting on Tremont Street, which was then called Brookline Road. To the north, it extended about 20 feet beyond what is now the far side of Smith Street; to the west, it ran about half way between the present St., Alphonsus Street and Whitney Street; to the east, and to the south, the boundaries were the same as they are today. Directly opposite to the south, was a large quarry of the famous Roxbury pudding stone, which at the time was being worked for the new cathedral. Due north, rose the graceful towers

*Just as they were leaving the grounds, two trim and bright little girls came along the road. One of them, on seeing the two men, said to her companion: "Oh, look at those two priests!"

of Cambridge; while to the northeast, were plainly visible the noble proportions of Bunker Hill monument. To the southwest, rose in regal grandeur Parker Hill, commanding a sweeping view of the city and flashing to Bostonians the solemn message of the everlasting hills.

FIRST PERIOD
THE PURPLE DAWN
FROM THE ERECTION OF THE OLD
CHURCH TO THE DEDICATION OF
THE NEW CHURCH
1871-1878



THE PURPLE DAWN.

“Who is she that cometh forth as the morning rising . . . ?” (*Canticle of Canticles*, 6:9)—Office for the Feast of the Assumption of Our Blessed Lady.

In February, 1870, the Redemptorist Fathers began to build a church and to transform the once magnificent Brinley mansion to the purposes of a religious community. Brothers Dennis, Theodore, and Chrysostom, all skilled mechanics, superintended the work of construction and of adaptation, which was done by the firm of Quick & Klein of Philadelphia.

The old church, a frame structure, was erected to the east of the house and a little to the west of where the present church stands. Approximately, the entrance of the old church coincided with the entrance of the new rectory. Exclusive of the altar space, the church was 100 feet long, 48 feet broad, and 24 feet high. It seated about 900. There were three altars; the main altar was dedicated to Our Lady of Perpetual Help, the Patroness of the church; the one to the right, facing the sanctuary, to St. Patrick; the one to the left, to the Holy Family. In all, there were eight confessionals: two on each side, two against the rear wall, one in the gallery, and one in a room off the sanctuary, to the right. As the pews in the central portion of the church were of double width, there was no middle aisle; but the two side aisles were fairly broad. There were 12 windows of

colored glass; and, above the gallery, to the height of 80 feet from the ground, rose a graceful tower furnished with a bell weighing one hundred and forty-eight pounds. All in all, the church was plain, yet pretty. In the language of the heart, it spoke of the humble Virgin of Nazareth, who loved the lowly things, and, therefore, "was exalted above the choirs of angels in the heavenly kingdom."

The fine old residence of the Brinleys and the Dearborns was so altered as to provide a sacristy, a chapel, twelve living rooms, a large community room or recreation center, a small library, a dining-room, a kitchen, and bathrooms.

The first Redemptorist priest to celebrate Holy Mass in the house was the Very Rev. Father Helmptraecht.*

On Christmas Day, 1870, Father Helmptraecht, who was ordained December 21, 1845, observed the silver anniversary of his priesthood. An elaborate celebration of the happy event had been planned at the Church of the Most Holy Redeemer in New York, where some years previously he had been Rector; Father Helmptraecht, however, was a modest man who shrank from the garish light of publicity, and, accordingly, he stole away quietly to the new foundation in Boston, where, without pomp, parade, or pride of place, he offered up his silver jubilee Mass in the future rectory. The scene of this Mass was the room in which, according to tradition, measures were taken to nullify the Stamp Act.

The first Redemptorist priest to fix his abode in the house was the Rev. Adam Kreis, who came from Annapolis, Md., January 14, 1871. But the first

*We say the first "Redemptorist" priest because it is very probable that during the time the Ursulines were here, Mass was said for them by some priest who certainly was not a Redemptorist.

Superior of the Mission Church was the Rev. Joseph Wissel, of Baltimore, who received official notification of his appointment, January 7, and arrived at Roxbury January 28. The Rev. William O'Connor came from New York, January 19; the Rev. Timothy Enright, from Baltimore, January 26; the Rev. Louis Koch, and the Rev. Francis X. Miller arrived February 3; the former, from New York, the latter, from Baltimore. Arranging these names according to dignity of office and seniority of religious profession, we find that the personnel of the original community—the muster-roll of honor—was as follows:

The Rev. Joseph Wissel, *Superior*,
The Rev. Adam Kreis,
The Rev. Timothy Enright,
The Rev. Louis Koch,
The Rev. Francis X. Miller,
The Rev. William O'Connor.

The first lay members of the Community were: Brothers Dennis, Seraphicus, and Christopher.

They were the pioneers who blazed the path for us. We had only to follow where their torches lighted the way. It is hard for us to realize fully the work they did. When they came to Boston “they had nothing behind them but the flaming zeal caught up from their founder, St. Alphonsus Ligouri,” but they wrought wonders, and we enjoy the fruits of their labors. May these gallant knights of Our Lady of Perpetual Help pray for us, that amid all the changes and chances of life we may faithfully follow in their footsteps, and preserve inviolate the spirit they created and the traditions they established fifty years ago!

On Sunday, January 29, Father Wissel, acting in the name and by the authority of the Rt. Rev. Bishop

Williams, blessed the church and dedicated it to the Holy Mother of God under the beautiful title of Our Lady of Perpetual Help. The historic event was marked by a High Mass at half past nine. Father Wissel was the celebrant and preacher. In that clear and simple style for which he was noted, he explained to the congregation that the new church was not a parish church, but a mission church. It would have no territorial limits; in it only the Sacraments of Penance and the Holy Eucharist would be administered; and those who frequented it would still be obliged to support their own pastors and parish churches. Then in words instinct with love of the Blessed Virgin, he dwelt on the beautiful meaning of the title "Our Lady of Perpetual Help." In spite of a heavy snowstorm, the church was well filled. There was a large gathering of the simple folk of other days, to whom the name of Mary was music to the ear, honey to the lips, and joy to the heart. The Mass was sung by the choir of the Jesuit Church of the Immaculate Conception, and the Rev. Robert Fulton, S.J., president of Boston College, kindly furnished the cassocks worn by the boys who served the Mass.

At the evening devotions, Father Enright preached to a large and attentive audience on the "Origin and Progress of the Devotion to Our Lady of Perpetual Help." His peroration, a noble specimen of eloquence, was a beautiful development of the prophetic words of Our Blessed Lady, "For, behold, from henceforth all generations shall call me blessed." With the vision of a seer, Father Enright must have seen how fully the history of the Mission Church would reëcho the inspired prediction of the Queen of Heaven. From that day to this, the very atmosphere of the church has been redolent of devotion to



MOST REV. JOHN JOSEPH WILLIAMS, D.D.

Consecrated March 11th, 1866; created first Archbishop of
Boston, Feb. 12th, 1875; died August 30th, 1907



VERY REV. JAMES BARRON, C. SS. R.
Provincial



REV. WILLIAM B. KENNA, C. SS. R.
Present Rector



REV. JOSEPH WISSEL, C.S.S.R.

First Rector 1870-1871. Died in Philadelphia
Sept. 7, 1912

the Holy Mother of God. In the hymn of Marian praise then so happily taken up, there has never been any fall from concert pitch, and the grand harmony has grown in volume as the years have flown.

It is a genuine pleasure to record that the morning the church was dedicated, the Rev. Robert Fulton, S.J., president of Boston College, called to pay his respects and offer congratulations to the Fathers. Father Fulton was a fine type of man, with a large fund of common sense and genial humor in a big, broad, well-balanced mind. In cordial terms he expressed the fond hope that the special blessing of God and the maternal protection of Our Lady of Perpetual Help might forever rest on the new foundation. The following day, the Rev. Thomas Magennis, pastor of the Church of St. Thomas, Jamaica Plain, came over to the rectory, and in truly fraternal spirit assured the community of his sincere good will and heartfelt prayers for success in all their undertakings. Then and there a warm friendship sprang up between him and the Redemptorists of Boston. That friendship, which lasted for more than forty years, until the death of Mgr. Magennis, will always be a treasured memory in the annals of the community.

On Saturday, February 4, Father Wissel blessed the bell in the church tower. Oh, that old church bell! It has come down to us from the golden days of 1871, yet its voice is as clear and as sweet as ever. Even today, in the little belfry above the sacristy, its silver tongue utters the familiar call to prayer. "God bless the old mission bell!" said one of the first parishioners to the writer only a short time ago. What happy memories it must awaken in the minds of those venerable men and women who heard it in its youth, as its rich tones rang

out on the early morning air, amid the Sabbath stillness, in the dear old long ago! Today, as of old, it serves as mentor and guide. It quickens the piety of the fervent, and rebukes the sloth of the lukewarm. Morning, noon, and night it sounds the glad tidings of the Incarnation; in eloquent vibrations it renews our faith in the stupendous mystery enacted in the holy house of Nazareth.

The first Ash Wednesday in the history of the Mission Church, February 22, 1871, is memorable as the day on which the rectory was solemnly blessed and placed under the patronage of Our Lady of Perpetual Help. Father Wissel officiated in the presence of the entire community. The day was one of great joy for the Fathers and the Brothers; and there was a note of triumph in the thought that those walls which in by-gone days had rung with unseemly sounds of mirth and revelry, would thenceforth be resonant with the soft low cadences of the Litany of Our Blessed Mother. In view of the patriotic background which the house enjoyed, it was a happy coincidence that the community life was formally established on Washington's birthday.

The Stations of the Cross in the church were canonically erected on the evening of February 26, the first Sunday of Lent. Before the pictures were blessed and affixed to the walls, Father Wissel preached a practical and popular sermon on "The Nature and Origin of the Devotion of the Way of the Cross." After the exercises, the aisles were crowded with devout faithful who trod in spirit the blood-stained path hallowed by the sacred footsteps of their Crucified Saviour.

In the beginning, the hours of Sunday Masses were 8:00 and 9:30 (High Mass); sometimes there was Mass at 5:30 also, according to the number of

Fathers at home; but even when there was no Mass at that time, Holy Communion was distributed. On holy days of obligation, Masses were said at the same hours as on Sunday. At 3:30 on Sunday afternoon, Vespers were sung and a German sermon was preached. In the evening there was an English sermon followed by Benediction of the Blessed Sacrament. During Lent there were two exercises of devotion in the course of the week: on Tuesday evening, sermon on the Passion of Our Lord followed by Benediction, and on Friday evening, Stations of the Cross and Benediction. On all holy days of obligation there was an English sermon and Benediction in the evening. On Friday and Saturday, confessions were heard from 3:00 to 6:00 and from 7:30 to 10:00 P. M., and on Sunday morning, from 5:30 until all who presented themselves had been heard. At the beginning of September, some changes were made in the foregoing schedule: Mass was said regularly at 5:30 on Sunday; the preaching of the German sermon was discontinued; Catechism class for the children at 2:30 and conference for the men at 4:00 P. M. on Sunday were introduced.

On the Feast of St. Joseph, March 19, 1871, the first Solemn Mass in the history of the church was sung. Father O'Connor was celebrant, Father Enright, deacon and preacher, and Father Kreis, subdeacon. After enumerating the glorious prerogatives of the Saint and his consequent claims to our love and veneration, Father Enright dwelt with emphasis on the dignity of honest labor, so beautifully illustrated in the life of the Foster-Father of the Child Jesus. Although the feast was one not of obligation, but of devotion only, the church was crowded with pious clients of the Glorious Patriarch, who, a few months before, had been formally declared the

Patron of the Universal Church by Pope Pius the Ninth.

When we say that the church was crowded on a feast of devotion only, some of our readers may be skeptical, and think that we are guilty of overstatement. In support of our assertion, we shall, therefore, quote a work of high merit, which speaking of the Mission Church (p. 156) says:

"The small bell summoned not only the neighboring Catholics, but people from all over the city and the neighboring towns flocked to this new church where the sermons of powerful speakers and veteran missionaries packed the edifice Sundays and week days and wrought great good among the people. So great and eager were the crowds that came to hear the word of God that they were satisfied to sit in groups before the doors and windows rather than return home again entirely disappointed when they could not get into the church. For seven years the people worshipped in this humble church, during which time they became very much attached to it. Although it was not a parish church, but a mission church, where the Fathers preached and administered the Sacraments of Penance and Holy Communion only to those who frequented it, indiscriminately, the faithful clung to it and seemed to think that it was sufficient to supply all their spiritual wants."—"The Catholic Church of New England, Archdiocese of Boston."

MOTHER'S DAY.

*"Mother Dearest, Mother Fairest; Help of All
Who Call on Thee."*

Pentecost Sunday, May 28, witnessed an event which may be justly considered the greatest landmark in this history of the Church—the solemn enthronement above the main altar of the picture of Our Lady of Perpetual Help. It was "Mother's Day" in the heavenly sense of that beautiful term, and an ideal day for a grand ceremony in honor of the Great Mother. Above, smiled a clear blue sky without shadow or suggestion of cloud; the soft atmosphere was filled with the fragrance of a thousand fair and delicate flowers; in thicket and grove, the birds of the air, Nature's Sistine Choir, were singing Nature's "Ave Maria" to the Virgin Most Renowned, while far away to the east, on the golden sands of Nantasket Beach, the sparkling wavelets were murmuring "Hail Star of the Sea."

Long before the hour set for the sacred function, a large crowd of people, some of whom had come a great distance, lined Tremont Street and Bumstead Lane. Promptly at half past nine, the procession, 'a thing of beauty and a joy forever,' began to move from the rectory to the church. First, came a number of young men wearing green sashes; secondly, four venerable old men, who formed an escort of honor to the picture; thirdly, four girls dressed in white frocks with blue sashes, who carried the Sacred Image under a canopy held aloft by four other girls simi-

larly attired; fourthly, the members of the choir, preceded by the band; fifthly and finally, the officers of the rite: Father Wissel, celebrant, Father Enright, deacon, and Father O'Connor, subdeacon. During the procession the choir sang the Litany of Our Blessed Lady, and the whole countryside rang with her praises. In clear pure tones her glorious titles rose heavenward like fragrant incense, then, as if by marvelous transformation, they fell like delicious manna on the devout multitude. Some of the spectators actually wept for joy: an aged man with a decidedly Jewish cast of countenance was seen to brush away the tears that had sprung unbidden to his eyelids.

After the procession the picture was blessed by Father Wissel and raised to its place of honor by Father Enright. Then down from the organ-loft and up to the rafters and all round the church, floated the exultant strains of the Magnificat, till those who listened were enthralled and felt as if Heaven had been let down upon earth, as if the fell and foul fiends of darkness had been driven headlong to their fiery prison by the mighty power of Her who crushed the head of the infernal serpent.

Solemn Mass followed, at which Father Wissel preached. He was eloquent; not, perhaps, in the academic or technical sense, not, perhaps, with the eloquence of the schools; but in the larger and higher sense, with the eloquence of a man whose soul is on fire with his subject. He was perfect master of his theme; or rather, his theme was perfect master of him. It thrilled his heart; it leaped from his eye; it transfigured his whole countenance. For three-quarters of an hour, he spoke on "The Nature and Efficacy of Devotion to Our Lady of Perpetual Help," with an unction worthy of a St. Alphonsus.

What the effect of his sermon was, we can easily imagine, for "heart speaks to heart." His auditors were filled and fired with an intense love of Her who on the crimson heights of Calvary became the Mother of all Christians.

Of this historic event the official records of the Community say: "The great numbers, some from a long distance, that lined the street through which the procession passed, the splendid music, and the perfect decorum that prevailed will render it a day celebrated in the Catholic annals of Boston." As we contemplate this great triumph of Our Blessed Mother in the light of the subsequent history of the Mission Church, the inspired words of Ozias, the prince of the people of Israel, to Judith, come naturally to our lips: "He (the Most High God) hath so magnified thy name this day that thy praise shall not depart out of the mouth of men."

This magnificent function marked the formal opening of a Grand Triduum in honor of the Mother of Perpetual Help. The three following days there was Solemn Mass at 8 A. M., and at 7:30 P. M., sermon, with appropriate prayers and Benediction of the Blessed Sacrament. The Triduum was so well attended that many had to wait for hours and hours before their turn for confession came. Through the gracious mercy of Our Lady of Perpetual Help, souls innumerable were led to the feet of Him who came to heal the contrite of heart. The reign of wonderful bodily cures also, wrought through her intercession, then began and has continued ever since. Elsewhere we shall describe these prodigies.

At the close of the Triduum there was an elaborate May procession, which was one of the golden glories of the early history. The people had been keyed up by the events of the three preceding days to a sub-

lime pitch of devotion to the Holy Mother of God. She was the Queen of all hearts, and her fervent lovers turned out en masse to serenade Her. The appearance of her statue, which radiated an air of chaste beauty, was the signal for an outpouring of romantic love. The scene in and around the church on that balmy afternoon in May beggars and baffles description. Fully to grasp and correctly to interpret the spirit that ruled the crowd, would require the imagination of a Dante Alighieri and the heart of Bernard of Clairvaux. Innocent little boys and girls, sturdy youths and gentle maidens, stalwart men and matronly women—all were stirred and swayed and swept heavenward by the overpowering impulse of a burning love of Her who is the “Mother of Fair Love.” The boundless devotion to our Blessed Lady shown on that occasion was like that manifested by the early Christians of Ephesus, when the prelates assembled there in 431, solemnly proclaimed, against the impious heretic Nestorius, that Mary is the Mother of God. The wonderful results of the Triduum served as a powerful incentive and a keen spur to the Fathers to prosecute with tireless energy the noble work of proclaiming “The Glories of Mary in Boston.”

TANTUM ERGO SACRAMENTUM.

Mother’s Day was followed closely by a grand ceremony in honor of Him who is the “living bread, which came down from Heaven.” On June 11, the Sunday within the octave of Corpus Christi, there was an open-air procession in honor of the Blessed Sacrament. According to a writer in the *Boston Pilot*, this beautiful solemnity was utterly unknown in Boston. To some of our readers this may

sound strange, but they must remember that in 1871, the spirit of Knownothingism still prevailed, at least as a latent force, in this section of the country; consequently, anything like a public manifestation of faith in the Real Presence might easily have been the occasion of sacrilegious outrages against the Adorable Sacrament.

The unique spectacle drew a crowd estimated at three or four thousand. An hour and a half before the procession was scheduled to start, the hills to the south and the roads adjacent to the church were black with people. All traffic on Tremont St. had to be suspended. The spectators were quiet, serious and prayerful. They felt the Awful Presence of Him, who, with shrouded radiance and bedimmed majesty, dwells beneath the Eucharistic Species. Had a stranger asked the reason of their assembling, they would with one voice have told him that, "Jesus of Nazareth was passing by."

After Solemn Vespers, at 3 o'clock, the procession moved out of the church. As soon as the advance guard came in sight, a dead silence fell on the great throng, like that which brooded over the waters of the Lake of Galilee when Christ, the Mighty God, hushed the wild winds and stilled the angry waves. In an instant, men, women, and children were on their knees. They struck their breasts and prayed with glowing countenances, as Moses prayed on the mountain top in the days of old. The Ages of Faith had come back to modern Boston. Here on that day was enacted a scene not unlike those which Catholic tourists tell us take place yearly on the rugged slopes of the Austrian Tyrol or the sun-scorched plazas of Seville, where love of the Eucharistic King is woven into the hearts of the people. The procession, in which about 400 of the

faithful took part, halted round a temporary altar erected on the highest point in the Fathers' Garden. The canopy was held above the little altar, and the Blessed Sacrament enthroned. The band then struck up the majestic hymn "This is the day which the Lord hath made." In quick succession followed the *Tantum Ergo*. Then He who in the olden days blessed the eager multitudes round the bark of Peter, was lifted up in benediction, while "the neighboring hills seemed to bow down before their Creator and all Nature appeared to pay profoundest tribute to her Maker and Preserver.'

One of the altars at which Benediction was given stood right on the spot where forty-two years before, almost to the day, the elder General Dearborn had been buried. Thus, the horrors of the tomb were routed by the splendors of the Cenacle. During the procession the celebrant, Father Wissel, heard some one weeping. Instinctively he looked up and beheld an old man trembling with emotion, the tears streaming down his cheeks. Shortly after the procession he met the man outside the church, and asked him why he had been so deeply moved. The venerable old gentleman then related that about sixty years before, when he was a boy, a meeting of the prominent citizens of Roxbury had been held in a hall in town for the purpose of devising means to exclude the Irish from the place. His father was confidentially informed of the petty cabal, and determined to find out all about it. By some clever ruse he managed to get the boy into the hall and to secrete him in a closet just off the room where the men met. In the course of the evening, the lad heard Gen. Dearborn remark, "The Irish are to be praised for their industry, but hated for their religion." "Today," said the old man, "I wept for joy when I saw the altar

erected right where that bigoted man had been buried." In this connection it is interesting to note that an elderly woman whom the writer asked what, in her opinion, was the greatest event in the history of the church, replied, "The grandest thing that ever happened was the Benediction of the Blessed Sacrament given during the first Corpus Christi procession on the knoll where Gen. Dearborn had been buried." Nearly all the old parishioners whom the writer interviewed said they could never forget the first Corpus Christi procession. It was a truly historic event. Even in the lengthy perspective of fifty years, the memory of it is still clear and distinct.

With mild reservations we may describe this festive function in the beautiful words of the eloquent Archbishop Glennon of St. Louis:

"The twelfth century brings the great feast of Corpus Christi and the day of the Blessed Lord's Eucharistic procession is inaugurated. Watch the doors of the great Middle Age Cathedrals swing open. See come forth the long array, cross-bearer and acolyte, youth and maiden. They carry banners and bear torches and strew flowers in the way. Here come the old and rulers with bared heads. Now they give no command; they bow to one greater than they. Here come in long array priests and prelates, all united in the democracy of a common devotion. And now we hear from the dim aisles the voice of song, 'Tantum Ergo Sacramentum'; it is taken up by those without; it is answered by the chiming bells; it reverberates from the hillside where the cannon boom. Everywhere is exultation and reverence. Well, indeed, may the people exult; well may they exclaim 'there is no other nation so great which hath its gods nigh unto it, as God is present to us.' For, lo, from the portals of the temple is now seen the golden canopy, beneath which is carried the Holy Eucharist; the Saviour comes to His own, and from His moving throne, He blesses the city and the world. Around the city the Blessed Sacrament is borne in triumph, amid prayer and hymns and flowers. He is verily the King. This is His feast day. The Fete Dieu, the feast of Corpus Christi."

After the procession, a delegation of prominent Catholic laymen of Boston, headed by Mr. Patrick J. Donahue, the Founder and Editor of the Boston Pilot, called at the rectory to congratulate the Fathers and to express their admiration of the work they were doing.

THE REV. WILLIAM H. GROSS, SUPERIOR.

There was no happier man in the city of Boston than the humble Father Wissel, when, on July 20, he was freed from the heavy cross of the Superiorship, and took his place as a subject in the ranks. He was succeeded by the Rev. William H. Gross, C. SS. R., who four months before had been assigned to the church as an assistant. At the time of his promotion Father Gross was a vigorous young man, 34 years of age, able, eloquent, and of charming personality. Although Father Wissel's tenure of office was brief, he crowded a great deal of work into a short space of time. Even to this day he is lovingly remembered by the older generation as the faithful husbandman who planted the tiny acorn which soon developed into the sturdy oak. Fortunately, however, he remained a member of the Boston Community until September, 1872, when he was transferred to St. Mary's Church, Annapolis, Md., and appointed Master of the Second Novitiate — a position of honor and trust.

The first outstanding act of Father Gross's administration was to inaugurate a grand Triduum in honor of St. Alphonsus, the founder of the Congregation of the Most Holy Redeemer, who, on July 7, had been solemnly declared a Doctor of the Universal Church by Pope Pius the Ninth of saintly memory.

To be enrolled among the Doctors of the Church is a lofty honor and a comparatively rare distinction bestowed on those Saints only who have been preëminent for the unsullied purity of their teaching, as well as for the heroic sanctity of their lives. It was, therefore, a source of inexpressible joy to Redemptorists the world over, to see their Holy Father and Founder adorned with the brilliant crown of the Doctorate. Father Gross, loyal son of St. Alphonsus that he was, put forth every effort to make the Triduum first, a fitting testimonial to the great Saint of modern times, and secondly, a fruitful source of spiritual blessings to the faithful.

The exercises began on Sunday, July 30, with a Solemn Mass of which Father Miller was celebrant, Father Enright, deacon, and Father O'Connor, sub-deacon. The sermon was preached by a Jesuit Father, who, with an eye to the practical, built up his discourse on the characteristic virtues of the Saint: his spirit of constant prayer, his seraphic love of Jesus in the Blessed Sacrament and of the Blessed Virgin Mary, and his flaming zeal for souls. The reverend preacher's conclusion, on which was lavished all the wealth of his fine oratorical powers, was an impassioned plea to his hearers to live the life of prayer as the Saint had done.

At the evening exercises, Father Gross himself discoursed on "The Wonderful Dispensation of Divine Providence in Regard to St. Alphonsus." He began by laying down the general principle that in every age of the Church's existence Almighty God raises up great men and sends them forth fully equipped to combat and conquer the moral evils of their time. Then by easy stages he led his auditors down the long aisle of the centuries, pointing out how St. Athanasius was chosen to slay the dragon of

Arianism, St. Cyril, to impale the hydra-headed monster of Nestorianism, St. Dominic, to draw the fangs of the serpent of Manichaeism, St. Ignatius, to be the David against the Goliath of Lutheranism, and lastly, St. Alphonsus, to detect and neutralize the subtle poison of Jansenism, which was barricading the door of the Tabernacle and driving the faithful away from the Communion rail. Father Gross then drew a beautiful picture of the life of St. Alphonsus, with its lights and its shadows, its triumphs and its trials, its Thabors and its Gethsemanes, and showed how for sixty years, with ringing voice and trenchant pen, the Saint had fought Jansenism and smoothed the path that leads to the Eucharistic Table. Finally, Almighty God had set the seal of his approval on the valiant labors of Alphonsus by conferring on him the transcendent glory of the Doctorate.

At the Mass the following morning, Father Miller laying special stress on the Saint's tenderness towards the most miserable sinners, portrayed him as an enlightened director of souls. At the evening exercises, Father Finotti, pastor of St. Mary's Church, Brookline, sketched the history of the Congregation of the Most Holy Redeemer, emphasizing sharply the zeal of its members for the salvation of souls. At the close of his sermon, he spoke in the highest terms of the self-sacrificing labors of the band of Redemptorists, who, some time previously, had given a mission at his church.

On Tuesday morning, August 1, Father Gross preached on "The Powerful Intercession of the Blessed Virgin." One who heard him said that no pen could do justice to the orator in describing his sermon; it would be necessary for one personally to see the animation which lighted up the face of the speaker, and the beauty and grace of his delivery fully

to appreciate its excellence. Father Gross dwelt in touching terms on the boundless faith of Our Blessed Mother from Bethlehem to Calvary. His profoundly pathetic description of her soul-piercing agony during the Passion of Christ drew tears from the eyes of his audience, while his magnificent eloquence in portraying the tender devotion of Alphonsus to the Holy Virgin melted the hearts of those who had the good fortune to hear him. Years afterwards, the mere remembrance of the sermon was sufficient to kindle piety in the soul.

On Wednesday morning the 8 o'clock Mass was celebrated by the Rt. Rev. Bishop Williams, and Father Gross again occupied the pulpit. In a short but meaty and pithy sermon on the ardent love which St. Alphonsus always cherished for Our Lord in the Blessed Sacrament, he begged the parents to show good example to their children by approaching the Sacraments regularly and by frequently visiting the church. After expressing his genuine pleasure at the large number of communicants, he fervently besought St. Alphonsus to bless the congregation, the city, and the diocese of Boston.

During the Triduum about 800 people partook of the Eucharistic Banquet, and the Rt. Rev. Bishop expressed himself as gratified beyond measure at the consoling results of the sacred exercises.

It is pleasant to note that the church was established the same year that the honor of the Doctorate was conferred on St. Alphonsus.

THE FIRST MISSION.

Another event of commanding interest and importance in the history of the old church was the first mission. In order to create the proper spirit and temper,

the Fathers announced the mission 4 weeks ahead. During the intervening time, the Hail Mary and the Glory be to the Father were recited nine times every day after the five-thirty and seven o'clock Masses.

The women's mission opened January 7, 1872, and closed on the sixteenth. The missionaries were the Rev. Fathers Wissel, Henning, Meredith, and Burke. Father Henning struck the right note in the introductory sermon, and, as the sequel showed, met with a hearty response. Although the church seated only about 900, nearly 1500 women were present every evening. Not only was every available inch of space in the body of the church taken, but the sacristy and the sanctuary also were overcrowded, the women sitting on the altar-steps. During the early days of the mission, according to an eyewitness, some of them entered even the confessionals, and took possession of the seat which the priest ordinarily occupies. Those who could not possibly edge or wedge their way into the church, remained outside till the end, in the hope of catching a sentence here and there. The faith manifested by the women was worthy of the primitive Christians. They left all things to hear the saving truths of religion and to be "renewed in the spirit of their mind." Although many of them had to walk miles to the church, such was their sturdy and sublime devotion that they did not miss a single exercise. The few of them who are still living love to recall the blessed days of the first mission. Through the mist of the crowded years, they can still see the missionaries in the pulpit, now threatening the impenitent with the terrible judgments of an angry God, now encouraging the contrite with the thought of the all-prevailing power and mercy of Our Lady of Perpetual Help. In all, 1,803 women made the mission.

The men's mission began on January 18. After



REV. LEOPOLD PETSCH, C.S.S.R.

Rector 1873-1877. Died in Boston
June 20, 1882

reading the above description of the women's mission, one could hardly imagine that the men's, could surpass it in point either of numbers or of enthusiasm, but such was in reality the case. Nearly five hundred more men than women made the mission; the total number of men's confessions was 2,297. This figure represents the number of men who honestly made the mission to the best of their ability; for, you may be sure, the missionaries had no time to hear the confessions of any others. An old gentleman who attended, speaking of the crowds, said to the writer: "Not only was the church packed full, but the men were up on the lamp-posts outside, looking into the church. I saw that with my own eyes." "Father," said another, "let's go across the street, and I'll show you the spot where, seated on a stone wall, I listened to the sermons." More than one man was heard to say that had the church been three times as large, it would certainly have been filled. Many of the men quit work at four o'clock in the afternoon, in order to make sure they could get to church in time to find a seat; some of them sent their little boys every evening at six o'clock, to hold a place for them till they arrived. In addition to the eight ordinary confessionals, two were improvised; yet the total proved entirely inadequate; the doors of the rectory were then thrown open; and confessions were heard in the rooms of Fathers Wissel, Meredith, Koch, Miller, O'Connor, and Burke, in the library, under the main staircase, and even in the apartments reserved for the Very Rev. Father Provincial. Far and wide the mission was the only topic of conversation; the men talked about it at work, and invited their Protestant friends to swell the crowd. Even the non-Catholics took a lively interest in the wonderful "revival," as they termed it. One of them said to a Catholic friend,

“Can you tell me what inducement is offered to the men to go out at 5 o’clock in the morning? Why, down at our church, if it rains a little, even the minister does not come.”

The mission was brought to a close, January 28, with a thrilling sermon by Father Henning, “the priest with the golden palate,” as the people called him. As he stood in the pulpit that memorable night, and looked out over the immense gathering united as one man in a high and holy purpose, he was stimulated to extraordinary eloquence, and with trip-hammer blows drove home the salient points of his discourse on “The Means of Perseverance.” His forceful words sank deeply into the souls of the men and filled them with that sublime enthusiasm which can be inspired only by the “faith once delivered to the Saints.” When Father Henning called on them at the end of his discourse to renew the baptismal covenant, they responded in an emphatic and deep-toned “I do renounce,” “I do believe,” that sounded like the voice of many waters. While the preacher was imparting in elegantly chosen words the last blessing of the missionaries, big strong men with rugged hearts and iron nerves, men of sturdy fibre and extraordinary self-command, were seen to tremble with emotion. The final ceremony was one of touching and inspiring beauty; and the lesson taught by the whole mission was the marvelous and mysterious power of the grace of God. It showed how “He who could walk the waters, could also ride triumphantly upon what is still more fickle, unstable, tumultuous, treacherous—the billows of human wills, human purposes, human hearts.”

Generous Benefactors.

One of the many beneficial results of the mission was to increase a hundredfold the love of the devoted people for the "little church" and the "Mission Fathers." This affection, deep and true, found expression in a noble generosity worthy of all praise. The faithful could never do enough either for the Fathers or for the church which had become to them the vestibule of Heaven. With a lavish hand they gave their services and their substance for the comfort of the community and the beautifying of the church. Men who were too poor to contribute money, would, after working hard all day, present themselves at the rectory in the evening, and offer to do chores round the church grounds. A gentleman of only modest means provided a carpet for the Sanctuary, a large desk for use in the office of the priests' house, and beautiful paintings for the corridors. A lady who lived far away donated a magnificent set of vestments and certain furnishings for the Sanctuary. "Two Friends of the Mission Church" presented two statues of the Mother of Sorrows. One of these splendid gifts was a work of art so superbly wrought that when unveiled in the Sanctuary, March 10, it brought tears to the eyes of many of the beholders. A few days afterward, one gentleman sent a fine sanctuary lamp, and another, a carpenter by trade, offered to put in gratis a new flooring in the community room. On March 16, Father Gross received as a personal gift a splendid writing desk with all the proper appurtenances. A little later, he was called away on a mission, and during his absence, a devoted worker did so much to improve the house that Father Gross on his return said he had to look twice to make sure he was in the right place.

And not only in the church's youth, but also in every other era of her existence, her devoted children have given her the best they had, and the supercrowning merit of their generosity has been not so much the material value of what they gave, as the spirit in which they gave it. Purely out of love of Our Blessed Mother, they have contributed unstintingly to every cause calculated to promote "The Glories of Mary in Boston." Without waiting to be asked, still less urged, they have come forward on all occasions, and placed at her feet their little or their much, according as their fortune lay. Their gifts and services to the church have been a brilliant reflection of their touching devotion to Her whose sweet name is the very warp and woof of the Mission Church.

To give a complete list of our benefactors would be impossible. Many of them would never reveal their identity; they wished to be known only as "Clients of Our Lady of Perpetual Help," or "Friends of the Mission Church." Others gave their names, but would never allow them to be published. But even of those to whom we might by name give thanks, the number is so great as to preclude individual mention. The point, however, which we wish to emphasize is that, for the most part, the benefactors of the church have been hard-working men and women, the plain people who go through life without fanfare of trumpets, without frills or furbelows. It was they who made possible the erection of the stately group of buildings of which the parish may be justly proud. God bless these grand souls of simple faith and golden heart! It will be a source of gratification and consolation to them to learn that every day just before noon the Fathers and the Brothers recite in common the Litany of the Blessed Virgin for the benefactors of the church and of the community. From the sweet

eyes of Our Mother Mary, from her gracious smile, from her serene brow, may ten thousand blessed influences rain down on the generous friends of the Mission Church to brighten their lives in this land of exile, and to enhance their glory in the eternal kingdom of her Son!

The beautiful month of May, 1872, with its green foliage and its bright blossoms, with its balmy days and its mild temperature, with its sweet, yet forcible suggestion of the Mystical Rose, was one prolonged carnival of praise to Mary and of blessings to her faithful children of the Mission Church. Day after day they came to tell Her that they loved Her, the little ones especially being conspicuous by their presence. They came in troops to pay their earthly homage to the Mother of the Innocent. Kneeling at the altar rail, they looked up wistfully at her Sacred Image, and with trembling lips and melting hearts poured forth their souls in simple prayer that She might take them to her sheltering bosom. The octogenarian also, "for whom the shadows and illusions of life were over," might have been seen telling his beads, as they do in the old country, when the darkness of night has fallen and the blustering winds are shrieking round the cabin door. Every evening during the month, a short sermon on Our Blessed Lady was preached, and brought forth abundant fruit; the confessionals were thronged with those who, with Mary's help, had determined to rise from the death of sin to the life of grace. At the close of the month, Father Wissel delivered a forcible sermon on "The Admirable Effects of Devotion to the Mother of God." His keynote was: "By our constant devotion to the Blessed Virgin we must convert this country, after converting ourselves and obtaining for all Catholics the grace to

be such Christians as they ought to be." In tones that rang out like a pistol shot, he urged parents to cultivate this devotion in their families, and to bring up their children "in the true Catholic way, by building Catholic schools, so that next to the church with its lofty steeple surmounted by the Cross, we may behold a splendid school where the young may be properly instructed in their religion and taught the beauty, the efficacy, and the necessity of devotion to Mary, the Mother of Jesus."

Grand and imposing as was the Corpus Christi procession of 1871, it was surpassed in several points by the one held the following year. Of the latter, the Boston *Pilot* said in part:

"The procession was formed by the members of the two societies established by the Redemptorist Fathers, that of the Holy Family for married and single men, and the Altar Society for young girls and women. The whole made an imposing line of a mile and a half in length, under the marshalship of Mr. John C. Shayer, and must have numbered nearly 2,000 men, women and children.

"The procession wound through the grounds of the church, in which two altars were erected for the benediction, one in the hollow and the other on the summit of the hill, and when the winding procession had massed on the slope before the altar, on which knelt the priests swinging incense before the Blessed Sacrament, with thousands of people kneeling with bowed heads, the scene was one never to be forgotten."

The number of spectators was larger than in 1871, so large that ten policemen were detailed to prevent accident. Quite a few Protestants were present, who, far from manifesting any disrespect or creating any disturbance, showed themselves most respectful and reverent, and seemed deeply impressed by what they saw and heard.

As the Mission Church became more widely known, the number of those who came to consult the Fathers

about the affairs of their souls, or to present their non-Catholic friends for instructions in the faith, constantly increased. Father Gross, therefore, found it necessary, in the spring of 1872, to make three additional reception-rooms, where, night after night, the Fathers engaged in the same heavenly work as our Divine Saviour, when He sat down by Jacob's well to instruct and convert the woman of Samaria. Moreover, Father Gross did much to beautify the community garden: a strong wall was built round it; a large number of trees were planted, and two or three walks laid out.

On Sunday, June 9, a lecture which compelled the attention of Catholic and, to some extent, of Protestant Boston also, was delivered at Music Hall by the Rev. Father Henning. In a full-column article on the masterly discourse, the Boston Herald said among other things:

"Music Hall was crowded last evening, on the floor and in both balconies, with an audience, which for over an hour listened with the most profound attention to a lecture by Rev. Joseph Henning, C.S.S.R., on the subject of 'Infallibility in the Catholic Church.' The lecture was given for the benefit of the Redemptorist Church, Roxbury. Patrick Donahue, Esq., presided over the assembly and introduced the lecturer. . . . At frequent intervals throughout the lecture, which was delivered without notes or memoranda, the speaker was heartily applauded."

At the beginning of July, the Irish Band, then touring the United States, paid a visit to Boston. While in the city, they offered to play at the High Mass at the Mission Church on Sunday, the seventh, the Feast of the Precious Blood. Father Gross courteously informed them that he would be delighted to have them do so. Bright and early on the appointed day, the Band in full regalia was on hand. The dis-

tinguished musicians fully sustained by their fine performance the high reputation they enjoyed. Under the direction of the organist, Dr. Hart, the choir sang Mozart's Twelfth Mass, with solos by Mrs. Hart, Miss Kohler, Mr. Donovan, and Mr. Bock. The sermon was preached by an illustrious guest of the Fathers, the Rt. Rev. Ignatius Persico, Bishop of Savannah, former Vicar Apostolic of India, later (1874) Apostolic Delegate to Canada, and finally (1896) Cardinal Priest of the title of St. Peter in Chains.

After the Mass, luncheon was served at the rectory to the Band and a few other invited guests. During the flow of coffee, Father Wissel entertained the company with an interesting historical sketch of the house in which they were. The gentlemen were intensely surprised when he told them that in a room nearby, about a hundred years before, the opposition to the Stamp Act had been organized, the idea of the Declaration of Independence first suggested, and many other measures against the Crown devised. On behalf of the Irish Band, Mr. Dwyer responding to the words of welcome spoken by Father Gross, thanked his hosts sincerely for the very cordial reception tendered him and his colleagues, and said they would never forget their visit to the Mission Church of Roxbury.

FATHER GROSS ADORNED WITH THE EPISCOPAL PURPLE.

In 1873, a most signal honor was conferred on the whole American Province of the Redemptorists, but especially on the Boston Community and on the Mission Church: Father Gross was chosen by the Holy

See to be Bishop of Savannah. Five years before, the eloquent Redemptorist had given a series of missions in that diocese, and had made so favorable an impression on Bishop Persico that when the latter resigned, in 1872, on account of ill health, he suggested to the Roman authorities the name of the Rev. William H. Gross, C. SS. R., as his successor. The recommendation was adopted, and on February 2, 1873, Father Gross was preconized Bishop of Savannah.

Although the Catholics of Roxbury were delighted to see this lofty honor bestowed on one who was in every way worthy of it, nevertheless, they felt keen regret at the thought of losing a priest who had so endeared himself to them. Father Gross, on his part, while humbly submitting to the will of the Holy Father, was filled with sorrow at the reflection that his elevation to the episcopacy would take him away from the people he esteemed so highly, from the work he liked so well, and from his brethren in religion, to whom he was united by so many ties of love. But strict obedience to the Pope was an imperative duty, and accordingly he prepared to say "Farewell" to the people, to the community, and to the little church on the hill—"the home of his heart and his love."

Father Gross left Boston, April 14, for the Redemptorist Seminary at Ilchester, Md., in order to make the retreat which the Church prescribes for bishops before their consecration. He was consecrated at the Baltimore Cathedral, April 27, by the Most Rev. Archbishop Bayley of that see, with Bishop Becker of Wilmington and the late Cardinal Gibbons (then Bishop of Richmond, Va.) as co-consecrators. The sermon was preached by the Rev. Frederick W. Wayrich, C. SS. R., of St. Alphonsus' Church, N. Y.

THE REV. LEOPOLD PETSCH, C.SS.R., AT THE HELM.

About three weeks after the departure of the Rt. Rev. Bishop Gross, the Rev. Leopold Petsch, C.SS.R., was appointed Superior of the Mission Church. Father Petsch, formerly of St. Alphonsus' Church, Baltimore, arrived here May 8, and after his formal induction into office, took up his new duties with zest and enthusiasm.

When the month of June came round, the faithful began to look forward eagerly to the Corpus Christi procession. The imposing rite was held on the fifteenth, the Sunday within the octave of the feast. So many of the people sought a place in the grand Eucharistic train, that more than 1,800 were admitted to the line. The canopy bearers were: Mr. Patrick Donahue, Founder and Editor of the Boston Pilot, Captain Emery, president of the Boston Savings Bank, and Messrs. McAuley and Rogers—four proud and happy men. The celebrant was the Rev. Thomas Magennis, pastor of the Church of St. Thomas, Jamaica Plain, the deacon, the Rev. Alfred DeHam, C.SS.R., and the subdeacon, the Rev. Francis X. Schnuettgen, C. SS. R. About 8,000 people witnessed the procession.

Within two years and a half after the establishment of the Boston foundation, the activities of the Mission Church had grown to such an extent that it became necessary, in the early summer of 1873, greatly to enlarge the rectory. Father Petsch, therefore, built a wing running north on Bumstead Lane, on the western side of the house. This addition provided eleven living apartments, bathroom, and spacious dining room. The last apartment was ready for use on September 27; the others were ready towards the end of December.

On Sunday, Aug. 24, 1873, the Rev. Augustine Freitag, C. SS. R., of the Mission Church preached at the laying of the corner-stone of St. Peter's Church, Dorchester, which was destined to become one of the grandest edifices in the diocese. The pastor then, and for forty-four years subsequently, was Father (afterward Monsignor) Peter Ronan. The present pastor is the Rt. Rev. Joseph G. Anderson, Titular Bishop of Myrina, Vicar General and Auxiliary to the Cardinal Archbishop of Boston.

Another high light in the picture of the olden days was the arrival from Rome, December 23, 1873, of the relics of the holy martyr, St. Nazarius, which were to find their future resting-place in our far-famed sanctuary of Mary. The precious treasure was obtained by Father Wissel through his brother, Father Raphael, a Benedictine monk of Subiaco, Italy. The historic deposition, December 28, was invested with elaborate ceremonies befitting the solemnity of the event. The Boston *Globe* carried the following account of it:

"At the Catholic Church of Our Lady of Perpetual Help, under the direction of the Redemptorist Fathers at Boston Highlands, the solemn translation of the body of the martyr Saint Nazarius, which lately arrived from Rome, was celebrated Dec. 28. About 9:30 A.M., as announced, the ceremonies commenced with a procession in which the relics of the Saint were borne round the interior of the church. The procession consisted of the members of the Archconfraternity of the Holy Family, wearing medals, and numbering about forty men; the Redemptorist Fathers attached to the church, viz., Fathers Petsch, Freitag, Wissel, Bohn, Xavier, Enright, and Kuper; the Rev. R. Fulton, S.J., president of Boston College; the Rev. A. Sherwood Healy, rector of the cathedral; and the Rt. Rev. J. J. Williams, bishop of the diocese. The relics, which consisted of some bones of the saint, were imbedded in a wax figure, representative of his form and costume, and were borne by the clergy

in the procession, after which they were deposited in a cavity in front of the altar, where they will remain in view of the congregation. During the procession, the Litany of the Saints was chanted by the priests. After the exposition of the relics by the officiating clergy and their return to the sanctuary, a grand high mass was sung, the Rev. R. Fulton, S.J., acting as celebrant; the Rev. A. Freitag, C.S.S.R., deacon; the Rev. M. Bohn, C.S.S.R., subdeacon; the Rev. A. Sherwood Healy, master of ceremonies. The choir sang Haydn's first mass in B flat with Farmer's 'Gloria,' Lambillote's 'Veni Creator,' and, at the offertory, the 'Venite Adoremus.' Miss Nellie McGowan presided at the organ, and the singing was conducted by Mr. Quich, tenor, the soprano being sung by Miss Mooney, alto, Miss Crosby, and the bass, Mr. Rogers. At the close of the mass the 'Te Deum' was sung by the clergy and choir, responding alternately. The church was tastefully decorated with evergreens and, notwithstanding the snowstorm, was filled in every part.

"The sermon was preached by the Rev. J. Wissel, C.S.S.R., on the life and martyrdom of St. Nazarius. He began by giving a brief history of the times in which the great martyr figured, and showed the principal causes of opposition to the Christian religion, from the Roman emperors. The latter, he said, claimed the people's homage, and were jealous of any person who would be likely to get any portion of it. Marcus Aurelius, who was Emperor at the time of St. Nazarius's persecution, was not personally at enmity with the Christians, but, like most earthly princes, he was the slave of his Ministers and compelled to do their behests.

"The principal object of the tortures inflicted on the poor victims was to try to extract some confession, or some blasphemy against the faith which their persecutors were trying to crush. They were stretched on racks and made to sit on iron chairs heated to the highest possible point, and when they were almost reduced to the lowest extremity of human weakness, they were questioned about their belief. This, said the speaker, is the history of the early martyrdom of Rome; and what are the lessons we should derive from it? We should derive the example of purity and stability in faith, and perseverance in the practices of our religion. St. Nazarius died for the same faith which we profess; he was a member of the same holy Catholic and Apostolic

Church in which we have the privilege of worshipping. He died 1700 years ago, when the Church was in its infancy and before it had attained to the prominence which it possesses in our day, and yet his faith in it was so firm that he willingly laid down his life in its defence. We have the same laws and the same infallible guide at our head that the church then had; there is no difference and no change in the doctrine, and our duty is the same. We may not be called upon to lay down our lives in profession of our faith, but if that be necessary, we ought to be prepared for it. Let us pray for firmness in faith and purity in morals, and if we cannot obtain that bright crown of martyrdom, we will surely gain the reward promised and prepared for those who do the work of the Lord well and faithfully."

The presence of the relics of St. Nazarius served to strengthen and intensify the faith of the people by bringing home vividly to their minds the bitter days of persecution through which the infant Church was obliged to pass, when no less than eleven million Christians, rather than renounce the faith, allowed themselves to be hanged, drawn and quartered or thrown to wild beasts on the glittering sands of the Roman amphitheatre. One of the early parishioners said that he was more impressed by the ceremonies attending the deposition of the relics of Saint Nazarius than by any other event in the history of the church. "We knew the relics were coming," he added, "and there was a great deal of excitement over the idea of having the remains of a Saint in the church."

Before the Solemn Mass on the Feast of St. Patrick, 1874, a statuary group representing the Glorious Apostle of Ireland baptizing the King of Tara, was blessed in the presence of a large congregation. The group, which may still be seen above the altar of the Saint, was once the property of King Ludwig of Bavaria. He presented it to a priest in the West,

who sold it to Benziger Bros., from whom the Fathers purchased it.

The Corpus Christi procession of 1874 attained splendid preëminence by reason of the fact that 3,000 of the faithful marched in the ranks, and two companies of the famous Ninth Regiment of Massachusetts formed a guard of honor round the Blessed Sacrament. The number of non-Catholics who witnessed the inspiring scene was greater than ever, and after the procession a highly educated man came to the rectory, and asked to be received into that Church whose members showed such lively faith in the Real Presence. Scarcely had he gone, when a woman of culture and refinement entered, and told one of the Fathers that she had been so deeply impressed by the procession of the previous year that it had led to her conversion; that she was now, thanks to Our Lord in the Blessed Sacrament, a humble child of the Church; that at last she had reached the Harbor of Truth, safe from the tumbling and tossing of the waves of doubt and infidelity.

In the summer of 1874, the Fathers sold a piece of property to the north to the city of Boston, for the purpose of forming a new public road to be called "Smith Street." However, they still retained a narrow strip of land on the far side of the proposed street. The portion sold was 40 feet, the part reserved, 19 feet wide.

On the fourth Sunday of October, to the three Masses at 5:30, 7:00 and 9:30, a fourth, at 8 A. M., was added.

Although the church at this time had been less than four years in existence, it had become hopelessly inadequate to accommodate the immense crowds that frequented it. Its fame had spread not only throughout Massachusetts, but throughout all New England.

This may sound like a sweeping conclusion based on slender premises, like a vain boast without foundation in fact; nevertheless, it is the simple truth. Many instances in point might be given, but one or two will have to suffice: as early as 1872, a man suffering from a severe physical handicap, came all the way from Vermont for the sole purpose of going to confession to one of the "Mission Fathers," and a woman, frail and delicate in health, journeyed 200 miles with the same end in view. Non-Catholics likewise came from afar to rest in the shadow of the "fair olive tree in the plains." Our Lady of Perpetual Help was constantly enlightening souls that had long groped in the darkness, and leading them to her favored Shrine. There were in many places "thrilling hearts, tremulous pulses, and eager eyes" looking towards the spot "whence came that concord of sweet and holy sounds," that majestic anthem of praise to Mary, of whom was born the King of Eternal Glory.

Father Petsch, ever since his installation, had been devoting to the question of a larger church careful and prayerful thought, serious and profound study. Quietly he had been maturing his plans for an edifice that should be, to some degree at least, worthy of the Blessed Virgin Mary, who had deigned to make the Mission Church the center of her glories in New England. At length he determined to erect a grand, lofty and stately temple that should be a never-fading light to guide the feet of Mary's children "o'er moor and fen, o'er crag and torrent till the night is gone." "I was exalted like a cedar in Libanus, and as a cypress in Mount Sion; I have stretched out my branches as the terebinth, and my branches are of honor and of grace." "The voice of the turtle" was to be heard in this Boston land; "the glory of Libanus . . . the beauty of Carmel and Saron" were to be

bestowed on the Virgin Mother of God. The people hailed with delight the idea of a new church; at the first suggestion of it, the devout clients of Mary exclaimed, "Arise, make haste, my love, my dove, my beautiful one, and come."

THE FOUNDATIONS OF THE NEW CHURCH.

At 8:30 A. M., September 21, 1874, a bright and beautiful day at the gateway of autumn, the first sod was turned for the foundation of the new church by the Rev. Father Petsch. That was an event full of heavenly joy for the devout faithful; that was an event that told of gilded palaces in the blessed land where the God of Infinite Goodness has prepared many mansions for those who love Him. "Day after day and in the still night . . . as constantly as sun and moon and stars go forth in heaven," the pious clients of Mary raised their hearts in fervent prayer to Our Divine Lord for the success of the great undertaking.

About nine months later, June 8, 1875, the first stone was laid. The work of construction was begun at the northwestern buttress, where the wall of the sanctuary meets the wall of the sacristy. The foundation, which was four feet and a half thick, was laid on solid rock. "This is the house of the Lord, firmly built, it is well founded on a firm rock." How significant that the Church of Our Lady of Perpetual Help should be built on a rock, like the Universal Church founded by Christ on the Rock of Peter, nineteen hundred years ago!

THE LAYING OF THE CORNER-STONE.

"Sing joyfully to God, all the earth; make melody, rejoice and sing."

On May 28, 1876, just five years to the day after the Sacred Image of Our Lady had been enthroned, the corner-stone of the new church was solemnly blessed and laid by the Most Rev. Archbishop Williams.

The ceremonies began with a procession of the people, about 1,200 being in line. They were escorted by companies E and F of the Massachusetts Volunteer Militia under command of Capt. John B. Reardon of the Grattan light infantry; the First Lieutenant was Patrick H. Cronin; the Second, Patrick B. Murphy (now the Rev. Patrick B. Murphy, pastor of the Church of Our Lady of the Holy Rosary, S. Boston).

"Among the priests present were: The Reverend Fathers Blenkinsop, pastor of SS. Peter and Paul's, South Boston; McGlew, pastor, Chelsea; O'Brien, pastor, East Cambridge; Brennan, pastor, Dedham; Corcoran, pastor, Hyde Park; Byrne, pastor of St. Mary's, Charlestown; Supple, pastor of St. Francis de Sales', Charlestown; Brady, S. J., St. Mary's, Boston; Duncan, S. J.; Peters, S. J.; Galvin, Fitzpatrick, McQuaide, M. X. Carroll, McMahan, Millerick, Barry of Jamaica Plain, and Anwander, C. S. S. R., Rector of St. Joseph's Church, Rochester, N. Y."

The sermon was preached by the Rt. Rev. James

A. Healy, Bishop of Portland, Maine. Taking his text from Josue, 23:27, "Behold this stone shall be a testimony to you that it hath heard all the words of the Lord which he hath spoken to you," the Bishop said:

"Most Rev. Prelate, Rev. Fathers and Brethren: When at the end of their pilgrimage the Israelites had at last arrived at the Promised Land, their leader, Josue, before his death, assembled the people, renewed their covenant with the Lord and addressed them in the above words. He set up a stone, and this stone was to be a testimony and a sign of their covenant, lest they might deny the Lord, their God. In the same manner the corner-stone which is laid to-day will serve as a testimony to future times of the dedication of this church to the service of the Lord. I know not at what epoch the ceremony of laying the corner-stone originated; in the ages of persecution the worship of God was often confined to the crypt or the room, and did not cease to be secret until after the triumph of the church and the conversion of the emperors. As from the earliest ages this has been a striking and significant ceremony, with us it is made a testimony and a covenant of what the Lord spake to the people of the Lord. To us the ceremonial becomes a figure not merely of adaptation, but of full and solemn significance. Our Lord Jesus Christ is the corner-stone. For He, rehearsing the words of David and Josue, tells us, "The stone which the builders rejected, hath become the chief stone of the corner." And the Saints Peter and Paul tell us, that "He is the chief corner-stone, chief foundation of the Temple." The corner-stone which forms, as St. Paul tells us, the bond by which Jew and Gentile are united; by this corner-stone saint and sinner are made fellow-members of that spiritual temple of which they are living stones. Using the same figure Our Lord, addressing the Prince of the Apostles, declares: "Thou art Peter," that is, a rock; so Peter and all the Apostles became stones of that spiritual temple, the Church, but all founded on one corner-stone—Our Saviour, the Foundation of all. Again St. Paul, addressing the early Christians, tells them that, whether Jew or Gentile, Barbarian or Scythian, they were all made members by one temple. Do you not see here an influence, a union, a spirit acting on us also? Here we are

to-day of many countries, of many nationalities, but of one faith; and to-day this corner-stone is to be laid, and it shall be a witness and a testimony to other times of what words it hath heard, and in this stone to-day, as in the Ark of the Covenant, is testified a solemn declaration that shall last for ages. Should time, whose march destroyeth all things, destroy also this temple, then the documents placed under this stone shall declare the founding of this church in the pontificate of Pius IX, the successor of St. Peter, by the Most Rev. Archbishop Williams, the angel of the city; and it is to be remarked that in the ritual of the prayer used to-day, special reference is made to this, in order that the grace which is diffused by the Sacraments may continue to abound and the faithful to assemble to hear the words of salvation.

“Rev. Fathers, you who revive the primitive fervor and humility of the apostolic ages, see what a mission is here; to watch that no error shall enter, to inculcate the fear of God—for the ‘fear of the Lord is the beginning of wisdom’—and from this sanctuary to minister to the wants of the faithful. This is the sacred fire of which Our Saviour speaks, and which shall inflame the faithful in the way of salvation.

“Let the walls of this church then arise; let it spring from a foundation of living stone; let it rise high, surmounted by a cross, and stand as a sign and a monument for our covenant with God. May the name of the Saviour herein continue to be invoked and His worship to be practised! As the inspired writer says of the Heavenly Jerusalem, ‘Jerusalem, thou city built of living stones,’ so let us form one temple, that shall grow ever towards the blessed abode of one faith, one hope, one charity, and become partakers of the reward promised to those who to the end stand firm in the hope of all He has promised.”

At the conclusion of Bishop Healy’s scholarly discourse, the ceremony proper began. Amid profound silence the age-old psalms of the church were heard: “How lovely are thy Tabernacles, O Lord of Hosts!” “Unless the Lord build the house, they labor in vain who build it.” It was a solemn moment when the Archbishop, setting the stone, said in grave and measured tones: “In the faith of Jesus Christ, we lay

this corner-stone on this foundation: In the name of the Father, and of the Son and of the Holy Ghost . . ." At the end of the services, while His Grace was pronouncing the benediction, the immense crowd that had assembled in, around, and on the rocky heights reverently knelt and made the Sign of the Cross.

The festivities were over. History had been made. It had been a day of triumph and exaltation for Our Lady of Perpetual Help. The fragrance of the Glories of Mary hung around the corner-stone, as clouds of incense float round the sanctuary after the God of the Eucharist has withdrawn behind the door of the Tabernacle. The sun had set on as fair a day as ever issued from the creative hand of Him "who dwells in light inaccessible." In a rich velvet sky, the serene and silent stars had taken up their faithful vigil before the sapphire throne of Her who is the Queen of Heaven. In the peace and quiet of the domestic chapel, the Fathers and the Brothers had lifted up their voices in that grand old prayer, "Hail, Holy Queen!" Fatigued from the labors of the day, they had retired to rest. They were dreaming, dreaming of the glories that were to come, dreaming of the "Woman clothed with the sun, and the moon beneath her feet." But, alas! their dreams were doomed to be broken by an appalling reality.

In dead silence the night was wearing on, when suddenly, at half past eleven, out on the still air rang the terrible cry of "Fire! Fire!" Brother Chrysostom, a light sleeper, smelling smoke and hearing the crackling of flames, gave the alarm: the rectory was on fire. Making a mad rush for the community bell, he rang it frantically until all his brethren had been aroused from sleep. Out into the corridors they

staggered, half dazed and terror-stricken. The flames were leaping in big sheets from the library and the adjoining staircase. "Make sure that all are awake!" cried out one. "Save what you can!" shouted another. In a few seconds, one of the Fathers succeeded in reaching the church, and began to ring the bell as a sign to the neighbors that fire had broken out. As the church was in danger of catching fire, he at once removed the Blessed Sacrament and the sacred vessels to the home of a devout Catholic family nearby.

As soon as our good loyal people heard the jerky, nervous ringing of the bell, they surmised what the trouble was. Men, women, and children, impelled by deep faith and fond love of Our Lady of Perpetual Help, fairly flew to the rectory, many of them reaching there even before the firemen. The first thought of these devoted souls was of the Fathers. Women as well as men had to be restrained from plunging into the burning building to rescue the members of the community. Everyone who could be of any material assistance, worked with feverish energy to save whatever was possible. The children, the aged, and the infirm knelt in the garden, on Bumstead Lane, and on the ledge, and prayed aloud, "O God save the little church!" "O Mother of Perpetual Help, save the Fathers." Groups of women recited the Rosary in common until the fire had been extinguished. Had it been their own houses that were burning, these noble men and women—scions of a brave and generous race—could not have done more than they did. At half past two in the morning, the flames were subdued, but not until the rectory had been literally flooded with water. Thank God and His Blessed Mother, however, the little church, so dear to everyone, was saved!

While the fire was at its height, Father Kuper ordered one of the firemen to play the hose on a certain spot. The answer, brief and blunt, was "Go to——." In an instant half a dozen brawny men set upon the uncouth fellow, and had it not been for the merciful interference of Father Kuper, they might have done him serious personal injury.

The fire started in a little closet or storeroom on the first floor, and destroyed the central portion of the house together with the eastern wing. Fortunately, there was no wind to fan the flames, otherwise the whole house and the church also might have been consumed. The origin of the fire was never determined, though at the time there were strong suspicions that it was the work of an incendiary, and such was the firm belief of many of the people. However, it is quite probable that it was due to spontaneous combustion. The only one to sustain any injury was Father Miller, who, in jumping from a window, sprained his ankle.

At 7 o'clock the next morning, one of the Jesuit Fathers of Boston College called at the rectory, and invited the entire community to take up their residence at that institution for as long a time as they wished. For a period of five days, Fathers McInerney, Bausch, John Lowekamp, and John Rebhan availed themselves of the kind invitation. Father Miller stayed one week at the house of a nearby Catholic family. For quite a long time, the doors of every home in the neighborhood were wide open to the Fathers, but most of them preferred to remain at home, and there make the best of their lack of accommodations.

The faithful brought to the rectory articles of food and clothing in abundance. The poorest were the most generous. Laboring men, widows, servant-

girls who lived on a mere pittance, offered the Fathers five, ten, twenty, and even fifty dollars. Father Stuhl, who at the time wrote an account of the fire, said: "May the Redemptorists of Boston never forget the extraordinary generosity of these good people, and may those who come after us never neglect the poor for those who are well-off in the goods of this world."

As soon as the turmoil occasioned by the fire had subsided, Father Petsch began to make the necessary repairs and alterations to the building. The floors and the ceilings which had been damaged were quickly restored. In the rear of the house, where the porch formerly stood, a new sacristy was built. The little church was moved from its original site to the place previously occupied by that section of the house which had been destroyed by the fire. Father Stuhl, describing the moving, says with a fine touch of humor: "It was wonderful to be sitting in the confessional and listening to the bedlam of noises beneath the church; the clanking of iron bars, the grinding of screws, the creaking of beams, and the smothered sound of human voices, was sufficient to frighten any sinner into contrition." Not the least accident happened during this work; but when the old sacristy was being demolished, two men fell a distance of about 20 feet. Although considerably shaken up, they were not seriously injured and were able to resume work shortly afterwards.

Father Petsch now turned his attention to the new church, and with indomitable energy, lofty courage and sublime confidence sped the construction from day to day. His overmastering love of Our Lady of Perpetual Help made him almost omnipresent. He was here, there, and everywhere else; guiding, directing, and superintending the mighty task to which he

had dedicated all the resources of his mind and all the powers of his soul. Under his keen and watchful eye, the mallets and the chisels sang a roundelay in Mary's honor, and the gray walls of the majestic edifice began to rise, eagle-like, towards her starry mansion. As time went on, difficulties presented themselves, but Father Petsch met and mastered them successfully; for he was a man who knew how to change stumbling-blocks into stepping-stones. As soon as the building was under roof, the nimble plasterer hung his scaffold in the dizzy height and merrily plied his trade; and the spry carpenter, rule and level in hand, hastened from vestibule to nave, from nave to apse, and from the eastern to the western transept; everywhere busy, everywhere bringing into being new forms of beauty.

THE REV. WILLIAM LOWEKAMP, C. SS. R., RECTOR.

In July, 1877, when the regular triennial appointments of Redemptorist Superiors were made, Father Petsch was succeeded by the Rev. William Lowekamp, C. SS. R., former Superior of St. Patrick's Church, Quebec. Father Petsch, however, remained attached to the Boston Community, and, in recognition of his distinguished services, was appointed official Monitor to the new Rector.

Father Lowekamp, a priest consumed with zeal for the honor of Our Lady of Perpetual Help, was a worthy successor of Father Petsch, whose plans he followed in the construction of the church. As the rough, heavy tasks had already been accomplished, he was able to proceed without setback or delay.

The first assemblage of the faithful in the new church was held August 15, 1877, when the children

who had contributed to the rose window, met to receive the prizes awarded them for their generous coöperation.

Twelve days later a mission for the children, truly remarkable in its results, was begun in the old church. At every exercise nearly 1,400 were present. Many of the children came from Cambridge, Lynn, and other places farther away, and boarded with Catholic families in the neighborhood during the mission. For two days seven Fathers were kept busy hearing their confessions. The general communion at the close of the exercises, on August 30, was a beautiful sight. The parents of the little ones, as well as the Fathers, took the keenest interest in the mission and spared no pains to make it an event which the children would remember to their dying day.

On December 2, the last Sunday Mass was celebrated in the old church. It was a Solemn Mass of thanksgiving for all the graces bestowed on the people within those sacred precincts so dear to Our Lady of Perpetual Help. A sermon in harmony with the touching occasion was preached, and the edifice was crowded to the very doors. The faithful were loath to part with "the little church on the hill." It was the light of their eyes and the delight of their hearts. They loved it with a deep and tender love. They loved its modest portals. They loved its every beam and rafter. They loved its very shadow, as it lengthened in the gathering dusk. To them it spoke with thrilling eloquence of the better land and the brighter world, where the Mother of Perpetual Help is Queen forever. The sanctuary rail was thronged with loyal sons and daughters of the Mission Church who wished to receive a last Holy Communion within the holy place that had helped to brighten and hallow their lives. Before leaving, some of them

kissed again and again the floor, the walls, and the Communion rail. Others hunted for souvenirs and found them. Even to this day several of the old families guard as sacred treasures the mementoes which they then obtained. Others went to the Fathers and asked if it were possible to have just one more Mass said in the old church before it would be abandoned. On all sides a holy sadness was visible, a sadness like that which makes the heart of affectionate children sink, when for the last time they look on the pallid features of the mother they revered and adored.

On December 7, confessions were heard for the first time in the basement of the new church. The following day, the glorious Feast of the Immaculate Conception, the first Holy Mass was said there. At the same time the wonder-working Image of Our Lady of Perpetual Help was transferred to its new abode. On this occasion the little boys' choir, which had just been organized, gave its initial performance. The day after, the relics of St. Nazarius was borne to their temporary repository, beneath the high altar in the basement.

At the close of 1877, the Mission Church had fully justified its popular name. The *Chronicler* of the community wrote:

"Our labors in the church may justly be called a perpetual mission because of the tremendous crowds who come here, because of the immense number of confessions (especially general confessions) we hear, and because of our constant labors in preaching the word of God. Truly, the blessing of Our Lady of Perpetual Help rests visibly on the church."

The name of the Mission Church had become as "oil poured out." 'Glorious things were said of her—this city of God.' 'The Lord possessed her

in the beginnings of her ways.' 'He that is mighty had done great things to her.' "Her spirit was sweeter than honey and her heritage than the honeycomb." Her mercy was destined to extend from generation to generation; yet, to the powers of darkness, she was to be for all time as "terrible as an army set in battle array."

But, the old church had grown into the new, even as the purple dawn brightens into the golden sunrise.

	MARY	
Ana		gram
	ARMY	

How well her name an army doth present
In whom the Lord of Hosts did pitch his tent.

—GEORGE HERBERT.

SECOND PERIOD

THE GOLDEN SUNRISE

FROM THE DEDICATION OF THE NEW
CHURCH TO THE ESTABLISHMENT
OF THE PARISH

1878-1883

THE GOLDEN SUNRISE.

“Who is she that hath gone forth like the sun, and as beautiful as Jerusalem?”—*General Office of the Blessed Virgin Mary.*

THE DEDICATION OF THE NEW CHURCH.

On Passion Sunday, April 7, 1878, in the presence of several thousand people, the magnificent new Church of Our Lady of Perpetual Help was solemnly dedicated by the Most Rev. Archbishop Williams.

Promptly at ten o'clock the procession, composed of the altar- and the choir-boys, the attendant clergy, and the Most Rev. Archbishop, began to move round the church. After the sprinkling of the walls and the singing of the prescribed psalms, His Grace celebrated Pontifical Mass. The assistant priest was the Rev. John Barry of Concord, N. H., Vicar General of the diocese of Portland; the deacons of honor were the Rev. W. A. Blenkinsop of Saints Peter and Paul's Church, S. Boston, and the Rev. T. H. Shahan of the St. James's Church; the deacon of the Mass, the Rev. James E. O'Brien of St. Peter's Church, Cambridge; the subdeacon, the Rev. L. J. Morris of Brookline; the master of ceremonies, the Rev. Theodore A. Metcalf, Chancellor of the Archdiocese.

“ Among the other clergymen present were the Rt. Rev. P. T. O'Reilly, Bishop of Springfield, Mass., with the Rev. M. Moran of St. Stephen's, Boston, and the Rev. D. O'Callaghan of St. Augustine's, S. Boston, as chaplains; the Very Rev. Elias F. Schauer, C. SS. R., the Superior of the Baltimore Province; the Rev. Henry Dauenhauer, C. SS. R., of Baltimore; the Rev. Thaddeus Anwander, C. SS. R., of New York; the Rev. John Lowekamp, C. SS. R., of Annapolis, Md.; the Rev. Aegidius Smulders, C. SS. R., of St. Louis; the Rev. Theodore Lamy, C. SS. R., and the Rev. Frederick Favre, C. SS. R., of New Orleans; the Rev. Augustine Stuhl, C. SS. R., of Baltimore; the Rev. William Lowekamp, C. SS. R., the Rev. Augustine Freitag, C. SS. R., the Rev. Leopold Petsch, C. SS. R., the Rev. Louis Dold, C. SS. R., the Rev. Francis Miller, C. SS. R., the Rev. Michael Oates, C. SS. R., the Rev. Charles Sigl, C. SS. R., the Rev. Philip Rossbach, C. SS. R., and the Rev. Peter Bausch, C. SS. R., of the Mission Church; the Rev. James Fitton, of the Church of the Most Holy Redeemer, E. Boston; the Rev. John O'Brien, of E. Cambridge, the Rev. Thomas Magennis, of Jamaica Plain; the Rev. J. Delahunty, of St. Francis de Sales' Church, Highlands; the Rev. Peter Ronan, of St. Peter's Church, Dorchester; the Rev. James McGlew, of St. Rose's Church, Chelsea; the Rev. John D. Tierney, of St. Francis de Sales' Church, Highlands; the Rev. J. Dompieri, S. J., of the Church of the Immaculate Conception; the Rev. F. X. Nopper, S. J., of the Church of the Holy Trinity; the Rev. W. H. Duncan, S. J., of St. Mary's Church; the Rev. J. B. O'Hagan, S. J., president of Holy Cross College, Worcester; the Rev. P. H. Toner, S. J., of Boston College; the Rev. J. McGrath, O. M. I., of Lowell;



REV. WILLIAM LOWEKAMP, C.S.S.R.
Rector 1877-1880. Died in St. Louis, July 20th, 1899



REV. JOSEPH HENNING, C.S.S.R.

Rector 1880-1887. Died in New York City July 3, 1912

the Rev. Joachim Geueniri, O. S. F., of St. Leonard's Church; the Rev. Vincent Borgialli, O. S. F., of the Church of the Gate of Heaven. In the congregation were many prominent citizens, among whom was His Excellency Governor Rice."

The sermon was preached by the Rev. James Fitton, of East Boston, the oldest priest in the diocese, who the previous December had celebrated the Golden Jubilee of his ordination. Referring to the marvelous growth of Catholicity in Boston within his own time and to the many beautiful edifices recently erected in evidence of that growth, Father Fitton said:

"Another grand monument of Catholicity in Boston, the Cradle of Liberty! What an interesting page of ecclesiastical history remains to be written of this Archdiocese, aye, and of New England! What extraordinary revolution does time effect!

"How short the time is since a Catholic priest, in those days termed a 'popish' priest, would scarcely have dared to raise his voice in this colony of Massachusetts. Seventy-five years ago, the first Catholic Church was erected in Boston, and was dedicated by Bishop Carroll of Baltimore, there being then only two priests in Boston, Fathers Matignon and Cheverus. Twenty-five years subsequently, under the administration of the saintly Bishop Fenwick, Saint Mary's and Saint Patrick's Churches were erected. Look around now! In the place of one small church of seventy-five years ago, then ample, now we have our monumental Cathedral, St. Mary's, Endicott St., the Immaculate Conception, St. James's, St. Stephen's, St. Patrick's, Holy Trinity, SS. Peter and Paul's, St. Augustine's, Gate of Heaven, St. Vincent's, St. Joseph's, St. Francis de Sales', Most Holy Redeemer, the Assumption, Sacred Heart, Star of the Sea, St. John Baptist's, St. Leonard's, St. Peter's, and the magnificent edifice, a gem of architecture, and a masterpiece of mechanism, Our Lady of Perpetual Help, the church this day dedicated to the holy service of Catholicity—and, without enumerating chapels, all erected within the past half of a century."

After mentioning the various institutions established by the Catholics of Boston within the same period, the reverend preacher continued: "Within a stone's throw of where I now stand, there was in the days of my boyhood, one of those red-painted school houses, in which I learned my first lesson from Lindley Murray's grammar. On the spot on which I now stand, or near it, Washington proclaimed liberty to every son of Ireland, of France, or any other land—a happiness which we now enjoy." After drawing a bright picture of the future of Catholicism in Boston, he concluded his discourse by emphasizing in eloquent language the essential grandeur of a Catholic Church as the Tabernacle of God Himself.

Under the direction of Mr. Joseph Kohler, the choir sang Volger's Mass, with the Misses M. A. Murphy and T. McAuley as sopranos; Miss Mary Callaghan, alto; Joseph W. Byrne, tenor; Abraham T. Rogers, bass; assisted by a chorus of twenty-five voices and sustained by the organ, at which Miss Nellie McGowan presided. At the evening exercises the Rev. Robert Fulton, S. J., preached. The music was plain Gregorian chant sung by a chorus of sixty boys and girls.

Description of the Church in 1878.

The Church of Our Lady of Perpetual Help is a Romanesque structure built of Roxbury pudding-stone trimmed with Quincy granite. It is cruciform in plan, with a vestibule, nave, two aisles, and transept. The nave terminates in a semicircular apse; at the western end of the transept, there is another apse, but of smaller dimensions.

As the church stands fifty feet back of the building line, the observer gets a clear view of the exterior,

the dominating feature of which is the octagonal-shaped dome raised over the crossing of the nave and the transept. The dome, whose inner diameter is forty feet, is surmounted by a gilded cross, which rises 165 feet above the ground. The three principal entrances are in the gable end wall of the nave, facing Tremont Street. On the east and west sides, there are two additional entrances leading into the transept.

The ceiling of the vestibule has a groined-vaulted appearance; at the eastern end of the vestibule is the baptistry; at the western, the stairs leading to the organ loft, and the passageway to the rectory.

On entering the nave from the vestibule, the observer is struck with surprise at the slenderness of the columns supporting the whole upper structure. These columns, five distributed on each side and four clustered at the crossing of the nave and the transept, have bases and capitals of fine-grained sandstone of warm grayish color, and shafts constructed of a single piece of polished granite, twenty-one inches in diameter and fourteen feet in height. The color of the shafts is very dark gray alternating with red. The carving of the capitals is rich and bold; each bears the symbols of the four Evangelists. The strong heavy abacus—so characteristic of the style—expresses well the ability of the capitals to support the great weight imposed on them. Arches with deep soffits, and mouldings at the edges, stretch from column to column supporting the walls of the nave and clerestory. On the face of the nave wall, over each column, is a circular wall-shaft with ornamental capitals, which receive the transverse arches and ribs of the vaulting and divide the nave into bays. In each bay, above the arches over the columns, the nave wall is pierced with triple openings which have semi-circular tops, columns and pilasters: through these

openings the observer gets a glimpse into the triforium. Above the openings, are ranged the clerestory mullion windows, which, with their simple Romanesque tracery in the upper part, admit a flood of light into the nave.

The design of the triforium is carried around the side walls of the transept and of the apse; thus are formed niches with flat walls. The transept gable walls and the nave gable wall have rose windows of Romanesque design.

The bays of the aisles have a groined-vaulted-ceiling effect, with transverse arches and diagonal ribs. The walls are pierced with mullion-windows adorned with simple tracery in the upper parts. Under these windows, are the ten confessionals; they are of black polished walnut and are partly recessed into the walls.

The walls of the octagonal dome rest on the four arches spanning nave and transept, and on the pendentives which serve as a medium for the transformation of the square form into the octagonal. The ceiling of the dome also, has the form of a groined vault; the gallery of the dome is furnished with harmoniously proportioned double openings with semi-circular tops. Columns and pilasters run round the base of the dome. Above the gallery, in each bay, is a rose window of simple design. In the angles of the octagon, are placed circular shafts resting on ornamental brackets, and surmounted by capitals which receive the ribs of the dome vault.

By the substitution of granite columns for the heavy piers of masonry common to most Romanesque churches, the architect succeeded in giving to the congregation an almost unobstructed view of the altars and of the pulpit, while preserving in the treatment of the bases and of the capitals the essential character of the style.

In the northwestern corner of the cross formed by the plan of the church, are the sacristies, with a staircase connecting the upper and lower church.

The principal dimensions of the church are as follows: Total length, 214 feet; width, 82 feet; extreme width of transept, 119 feet; clear width of nave and of transept, 38 feet; of aisles, 17 feet. The interior heights are: Nave and transept, from floor to apex of ceiling, 67 feet; in the aisles, 32 feet; from floor to ceiling of dome, 110 feet. The granite columns are 21 feet 6 inches from floor to top of abacus, and the springing-line of the vaulting of the nave ceiling is 47 feet above the floor. The aisle-windows are 11 feet from the floor, and are 15 feet high and 5 feet wide. The clerestory windows are 49 feet from the floor, 12 feet high and 6 feet 6 inches wide.

There are seven altars: The High Altar, which is situated in the semicircular apse in which the nave terminates; the altar of Our Lady of Perpetual Help or the Shrine, in the smaller apse at the western end of the transept; and the altars of the Sacred Heart, the Holy Family, St. Joseph, St. Patrick, and St. Alphonsus, distributed on both sides.

The beauty and gracefulness of the architectural lines, when considered in connection with the spiritual wealth of which the church is the visible symbol and repository, fling round the beholder a mystic spell which eludes and defies the power of words. The charm felt is of that subtle and sublimated character which is too deep and too vast in its sacred influences to be contracted within the narrow limits of halting and feeble human language. The only adequate and correct interpreter of the beauty of the edifice, is the pure heart filled with love of Our Blessed Mother, and the soul lifted up by prayer above the sordid things of earth and transported to the regions where dwells the Queen of Beauty.

On Friday, June 28, the Feast of the Sacred Heart, Holy Mass was celebrated for the first time at the corresponding altar. The number of Holy Communion eclipsed all previous records for a week day. The following month the two temporary altars of the Holy Family and of St. Patrick were dedicated to divine service.

For a few months after the new church had been opened, the old church remained where it had been moved subsequently to the fire; but on August 22, the steeple was torn down, and the remainder of the building was swung round to the right and joined to the rectory, of which it then became part. This annex was so remodelled as to afford room for a community chapel and several living apartments. Between the rectory thus constituted and the church, a covered passageway was built.

The Feast of the Nativity of Our Blessed Lady, 1878, is memorable as the day on which the first Mass at the Shrine was said. The celebrant was the designer of the altar, the Rev. Louis Dold, C. SS. R., a member of the community. Father Dold devised the plans for the High Altar also, and the altars of the Sacred Heart, of the Holy Family, and of St. Patrick. A little later he designed and built the beautiful marble pulpit, which to this day adorns the church. The manifold parts, which he had obtained from 24 marble-dealers, Protestant as well as Catholic, in New York and in Boston, he constructed with his own hands. The pulpit is composed of varicolored marbles and built along devotional as well as aesthetic lines. The face presents six panels on which are engraved symbols expressive of various points of Catholic doctrine. The Eternity of God is typified by the Greek letters, "Alpha and Omega"; the teaching office of the church, by the open Bible and the

two tablets of the law; the Primacy of the Pope, by the tiara and the keys; and the victory of the martyrs, by a sword, a dagger, and a torch. On November 24, Father Dold had the honor of preaching the first sermon from the pulpit.

On Sunday, December 1, just at the beginning of the Advent season, the first mission in the new church was inaugurated. The sacred crusade was conducted by the Rev. Fathers Lowekamp, Freitag, Dold, Petsch, Wissel, Burke, Rossbach, Oates, Bausch, Trimpel, and Kolb; all of whom, Father Burke excepted, were members of the Boston Community. About 2,000 people attended the formal opening, which took place with fitting solemnities at the High Mass. In the evening, more than 2,300 women were present. While the women's mission was in progress, the Very Rev. Father Provincial, Elias Frederick Schauer, C. SS. R., a flaming torch of apostolic zeal, arrived from Quebec. On seeing the tremendous crowds, he became so enthusiastic that he took his place in the confessional, and heard until the close of the women's mission. As many as 4,100 women made the mission.

The men's mission, which began December 11, was marked by extraordinary manifestations of faith and fervor. 3,100 confessions were heard, 74 men received their first Communion, and 6 converts were left under instruction. The large Crucifix, bearing the date, December 22, 1878, which to this day one sees affixed to the western wall of the vestibule, was erected as a perpetual memorial of this mission.

About 4 P. M. July 16, 1879, a disastrous tornado swept over the city. The rose window of the western transept and several other windows on the same side of the church and in the dome, were badly damaged. The confessionals on the Gospel side were flooded

with water, while terror-stricken penitents clamored for absolution, as if at the point of death. The lightning struck in several places in the neighborhood; a great many vessels in the harbor were wrecked; and more than fifty corpses were washed ashore next morning.

On December 14, 1879, for the first time in the history of the church, a newly ordained priest, the Rev. John A. B. Conroy, celebrated his First Holy Mass. He was born in this city, and was graduated from St. Mary's School in the North End. He then entered Boston College, where, being both studious and talented, he always stood high in his class. Subsequently, he was admitted to St. Francis' Seminary, Milwaukee, where he was ordained for the diocese of La Crosse by its Bishop, the Rt. Rev. Michael Heiss. As Father Conroy in his student days had been a familiar figure around the Mission Church, his First Mass was very well attended.

The energetic Father Dold, who was always evolving new schemes to add to the beauty of Our Blessed Mother's temple, determined, early in 1880, to procure marble steps for the pulpit which he had erected. For this purpose he wrote to his sister in Belgium, who was in comfortable circumstances, to solicit her aid and coöperation. He received a prompt reply in the shape of 1,500 francs, which sum enabled him to achieve his project. The steps were built in the spring, and gave to the pulpit an added air of solidity and stability. Smitten with love of Our Lady of Perpetual Help, he could not rest until he had done everything possible to enhance the splendors of the church. His fine perception of the fitness of things suggested to him that the side altars in the sanctuary looked rather bare and were susceptible of much adornment. From the Rev. Father Rector of the

Church of the Most Holy Redeemer, N. Y., he procured two tabernacles, which he set up with his own hands. He made elegant frames for the two large paintings of St. Joseph and of St. Alphonsus, which graced their respective altars. When his keen sense of proportion dictated to him that the candlesticks were too small for the altars, he set his busy brain and deft hands to work; and in a short time we had on each of the altars in the sanctuary six large wooden candlesticks cleverly turned, carved, and bronzed. His next move was to procure new frames for the Stations of the Cross. We ordinary mortals should have considered them in perfect keeping with the other appointments of the church, but to a man of his highly-developed artistic taste, they did not appear fully worthy of the stately edifice. With all the skill of a master, he fashioned frames which harmonized nicely with the whole architectural scheme.

Father Dold was a man of rare attainments. He was not only a fervent priest and a zealous missionary but also a skilled mechanic, a gifted artist, and an accomplished linguist. His versatile talents, moreover, were sharpened and refined by extensive travel and wide reading. To him the lovers of the Mission Church owe a lasting debt of gratitude for his noble exertions to heighten her beauty. His activities in this direction ceased only when he was transferred to other fields.

THE REV. JOSEPH HENNING, C. SS. R.,
BECOMES RECTOR.

In July, 1880, the Rev. William Lowekamp was succeeded as Rector by the Rev. Joseph Henning, former Superior of St. Patrick's Church, Quebec.

Father Lowekamp, during his three years in office, finished the church, enlarged the rectory, and greatly beautified the community garden. By his kindly manner and deep solicitude for those committed to his care, he endeared himself to his brethren in religion and to the people. With the good wishes and prayers of all, he left Boston, July 14, for Quebec, where he was to take Father Henning's place.

With the advent of Father Henning, the curtain rose on the golden age of eloquence in the Mission Church. By common consent he was a pulpit- and platform-orator *de luxe* and naturally his sermons and lectures drew great crowds. One such lecture, delivered in the basement of the church, March 20, 1881, had for its subject "The Great Grievance of Ireland." The house was thronged with passionate lovers of the Emerald Isle—the Niobe that weeps by the sounding sea. Father Henning, of course, did not stoop to any cheap oratorical tricks; yet he played on the emotions of his hearers as a skilful harpist sweeps his strings. He had his audience swaying between tears and cheers. At one moment they sat in pensive silence, mourning over the seven bitter centuries of bloody persecution; at the next, they were on their feet, hailing with rapturous delight the blissful day when the old land shall be governed by the ballots of freemen, not by the bayonets of the oppressor; when Right shall succeed Might; and when the morning sunbeams shall caress the glorious banner of Ireland free and independent.

On the Feast of Pentecost, 1881, the following announcement was made from the pulpit: "On the Sunday after Trinity Sunday, June 19, the Rev. John J. Frawley, C. SS. R., who will be raised to the priesthood in our Order next Sunday, will celebrate his first Mass in this church. We know that you will

all take part in the joy of this day, as the young celebrant is a child of this church, and, I may say, one of your own."

The day dawned bright and beautiful—an ideal day for so gladsome an event. Promptly at 10 o'clock Father Frawley, assisted by Father O'Brien as deacon and Father Kreis as subdeacon, began the celebration of Holy Mass. The high altar was ablaze with a myriad of lights and bedecked with a rich profusion of flowers. The church was packed with relatives, friends, and boyhood companions of the young priest, who, after years of absence, had come back to them again, crowned with the honor and glory of the eternal priesthood. Father Henning preached on the sublime dignity of the priesthood, its marvelous powers, and its tremendous responsibilities. In his peroration he made a fervid appeal to the congregation to pray for the success and perseverance of the newly ordained priest.

In the afternoon Father Frawley was celebrant at the Solemn Procession in honor of the Blessed Sacrament, the day being the Sunday within the octave of Corpus Christi. More than 2,000 of the faithful were in line, of whom 1,200 were members of the Holy Family Association. The crowd of spectators was so large that 15 policemen were on hand to preserve order, but the only thing they had to do was to admire the faith and devotion of the people. A special musical program with a highly artistic flavor was rendered. The day was one of unalloyed happiness for Father Frawley, who was No. 1 among many newly ordained Redemptorists who have said their first Mass at the Mission Church.

The Rt. Rev. Bishop Gross, C. SS. R., of Savannah, came to Boston, July 20, 1882, in order to spend a few days with the Fathers. It goes without saying

that he received a most hearty welcome, and that his visit was a source of genuine pleasure. His merry laugh, his keen wit, and his fine courtesy delightfully beguiled the passing hours. The following Sunday, the 23d, he preached at the High Mass. The announcement to that effect drew a great crowd to the church long before the appointed hour. His Lordship, in pontificals, preceded by the cross-bearer, twenty sanctuary boys, and the Fathers of the community, marched from the front door of the rectory to the main entrance of the church, where a large delegation of the men's Holy Family Society knelt to receive his blessing. The Mass was sung by the Rev. Augustine J. Weisser, C. SS. R., of New York. The Bishop, who occupied an improvised throne on the Epistle side of the sanctuary, was attended by the Rev. Fathers Oates and Schmidt, members of the community, as deacons of honor. He took for his text the words of the Archangel Gabriel to Our Blessed Lady, "Hail, full of grace!" With all his old charm and all the old wealth of his love for Mary, he spoke of her transcendent greatness and of the sublime encomium bestowed on her in the exultant greeting of the Archangel, a greeting that sprang not from enthusiasm, but from the inspiration of the Holy Ghost. Those words of the celestial messenger proved her real intrinsic holiness and her worthiness of the unique honor conferred on her. She it was, Our Lady of Perpetual Help, who had lavished so many favors on the Mission Church, and who, since his last visit to Boston, had enabled her devoted servants, the Redemptorist Fathers, to erect this magnificent cathedral, as he might justly call it. He concluded his sermon by exhorting his hearers to cherish a tender and childlike devotion to the Blessed Virgin, especially under the title of Our Lady of

Perpetual Help. When the Bishop was passing out of the church after Mass, an edifying incident occurred: a horsecar crowded with passengers approached the church; the driver, on catching a glimpse of the Bishop, at once stopped his car, and, though the conductor pulled the bell vigorously for him to go on, would not start it again, until on bended knee he had received the prelate's blessing, which was cordially given.

The same evening, the Rt. Rev. Bishop, drawing inspiration from the parable of the unjust steward, preached on "The Value of Time." On July 27, followed by a thousand benedictions, he left for New York.

A mammoth fair for the benefit of the church was opened in the basement, March 26, 1883. The first night, the Adjutant General of the Governor with his staff, Mayor Palmer, and several other gentlemen prominent in the official life of the State and the city were present. Had not a previous engagement of a pressing nature necessitated his absence, the Governor himself would have attended. Father Henning made the opening address, and his appropriate remarks won the admiration and enlisted the enthusiastic coöperation of his audience. The Adjutant General, in the name of the Governor, then spoke briefly, after which Mayor Palmer delivered a very appreciative speech. With evident sincerity, he praised the work which the Fathers were doing, and pointed out that the Mission Church had become a mighty force for good not only in the religious but also in the civic life of Boston. The fair lasted a whole month, and received so much newspaper notice that enormous crowds attended it, and, pleased with its novel and ingenious attractions, showed the greatest generosity.

Within five years after the dedication of the church, the Catholic population of Roxbury had increased by leaps and bounds. Almost over night, new houses sprang up in all sections of the district. As if by magic the country aspect of the place changed, and it began to assume the appearance of a populous city.

A new era was about to dawn for the Mission Church. She was soon to witness a marvelous expansion of her activities, as when the sun fully risen grows in splendor as it mounts the heavens, and the broad light of day floods every hill and dale, and quickens into fuller energy every living thing on earth. Our Lady of Perpetual Help was preparing fresh triumphs for the sanctuary so dear to Her, and "The Glories of Mary in Boston," were about to take on that dazzling lustre which befits Her whom Holy Church salutes as "House of Gold."

Nor Bethlehem nor Nazareth
Apart from Mary's care,
Nor Heaven itself a home for Him,
Were not His Mother there.

—REV. JOHN B. TABB.

THIRD PERIOD
THE GROWING SPLENDOR
FROM THE ESTABLISHMENT OF THE
PARISH TO THE PRESENT TIME
1883-1921



WINTER SCENE IN 1878

Showing "Brothers' Garden" prior to the erection of the Parochial School



SACRED HEART ALTAR

THE GROWING SPLENDOR.

“ I made that in the heavens there should rise light that never faileth.” (*Ecclesiasticus*, 24:6)—Office for the Feast of the Immaculate Conception.

THE ESTABLISHMENT OF THE PARISH

On April 6, 1883, the Most Rev. Archbishop Williams accorded the Mission Church the full rank of a parish church.

“ When the district surrounding the church had become thickly populated, whereas the people could not receive all the necessary spiritual assistance from the Mission Church, as it was not a parish church, His Grace Archbishop Williams, recognizing the need of such a church in the vicinity, proposed to the Fathers the erection of their church into a regular canonical parish. The proposition was received with favor by the Fathers, who, on April 8, 1883, announced to the people the limits of the parish and forthwith took their entire spiritual care into their hands ” (*Catholic Church of New England, Archdiocese of Boston, Parish of Our Lady of Perpetual Help*, p. 162).

The Mission Church Parish was formed from St. Francis de Sales', Roxbury, St. Mary's, Brookline, and St. Thomas', Jamaica Plain.

It must be clearly understood that after the Church of Our Lady of Perpetual Help had been placed on a parochial basis, it did not by any means

cease to be a mission center; on the contrary, the work of giving missions was prosecuted with the same zeal as theretofore.

A few weeks after the establishment of the parish, the welcome news was received that His Holiness Pope Leo XIII had granted to those who should pray before the seven altars in the Mission Church, during the month of May, the same indulgences that could be gained by visiting the seven altars in St. Peters' Church in Rome. The prayers were to be said for the intention of the Holy Father, and the indulgences might be gained as often as the visits were made. With pious avidity, the faithful availed themselves of this fine opportunity of partaking of the Church's rich spiritual treasures; and the gracious concession of the great Pontiff served wonderfully to stimulate the devotion of the Catholic masses of Boston to the thrice Blessed Mother of God. More than ever, the Mission Church became the haven and home of those who sought surcease of sorrow and freedom from sin at the feet of Her who has never been invoked in vain. Every day from morning till night, loving children of the Mother of Mercy could be seen making the rounds of the altars.

About the middle of June, an able sculptor began the work of carving above the main entrance of the church a beautiful bas-relief representing Our Lady of Perpetual Help bearing the Divine Infant in her arms, with the Archangel Gabriel on the right and the Archangel Michael on the left, exhibiting to the frightened Child the instruments of His future Passion. The work was done under peculiar difficulties, and its clever execution was a clear proof of the genius of the artist.

On Sunday, Sept. 23, the Rev. John B. Daily, C. SS. R., of Danvers, Mass., celebrated his first

Mass at the Mission Church. He was assisted by the Rev. Eugene Walsh, C. SS. R., as deacon, and the Rev. Patrick McGivern, C. SS. R., as sub-deacon. The sermon was preached by the Rev. John O'Brien, C. SS. R. Father Daily was ordained the day before at the Redemptorist Seminary, Ilchester, Md., by His Eminence Cardinal Gibbons, at that time Archbishop.

When Pope Leo XIII of blessed memory issued, in 1883, the first of his luminous encyclicals on the Devotion of the Rosary, Father Henning made use of the occasion to fan into brighter flame the love of the people for Our Blessed Lady. Every evening during October, he himself preached on some phase of her sublime dignity and exalted prerogatives. The result was highly gratifying. His eloquent sermons, full of childlike confidence in the Holy Virgin, acted like a heavenly magnet in attracting hearts to Her. At all hours of the day, the church was frequented by the devout faithful, who knelt before her altar and recited the Rosary. Not only that, but there was also a marked increase in the attendance at the week-day Masses and in the number of Communions. Several non-Catholics, moreover, made inquiries about the teaching of the Church concerning the Mother of Jesus, and asked how they might obtain her powerful patronage under the title of Our Lady of Perpetual Help.

The ever-growing charm which the Mission Church exercised over the people of Boston, is reflected in an article which appeared in the Catholic Herald about the beginning of December, 1883. Under the caption, "A Visit to the Church of Our Lady of Perpetual Help," the writer said:

"Saturday morning was cold and dull, with a drizzling rain. The sky was dark with clouds, and altogether the morning was uninviting, especially to the aged and feeble.

"In the Mission Church in Boston Highlands—the Church of Our Lady of Perpetual Help—all was warm, bright, beautiful and inviting. That glorious pile of Roman architecture was full of life, while a summer atmosphere swept through chancel, aisle and nave. The church was thronged with devout worshippers as early as half-past five o'clock. Think of it! While Boston had barely arisen from its bed, ere the tireless stir and worry and noise and jostling of the day had begun with all its sorrow, sin and misery, this great church was filled with great throngs of people, but the altar dedicated to her who is venerated as Our Lady of Perpetual Help was most thronged of all. . . . A visit to the Church of Our Lady of Perpetual Help can be made most profitable."

On the Feast of the Immaculate Conception, a magnificent new chalice was used for the first time. It had been presented to the church in September by a group of loyal clients of the Blessed Virgin. The cup was of pure gold, the base and stem of solid silver; among the many splendid ornaments of the chalice were a cross of diamonds and other precious stones, and cameos of Jesus, Mary, and Joseph.

The year 1883 was one of extraordinary blessings for the church. The establishment of the parish served to unite the faithful more closely than ever to the Fathers, who, on their part, were never weary of laboring for their spiritual charges. A considerable percentage of the people began to assist at Holy Mass and to receive the Bread of Angels every day. Every feast of Our Blessed Mother, whether of obligation or of devotion only, was the signal for a spontaneous manifestation of genuine love of Her; and, judging by the wonderful favors She obtained for those who delighted to honor Her, Our Lady of Perpetual Help was guarding with sleepless vigil

her chosen sanctuary. "I love them that love me." "And so in Sion was I established, and in the holy city I likewise rested, and in Jerusalem was my power. And I took root in an honorable people, and in the glorious company of the Saints was I detained."

Early in March, 1884, His Grace Archbishop Williams announced that His Holiness Pope Leo XIII had granted a plenary indulgence to all the faithful who having devoutly received the Sacraments, should, on the Feast of St. Patrick, visit any church or public oratory and there pray for his intention. On the eve of the feast, from early in the afternoon until ten o'clock, there was not the slightest ebb in the tide of penitents that flowed round the confessionals. Great numbers, of course, had to return home unheard. At 5 o'clock the next morning, as soon as the church was opened, there was a great hurrying of feet up the side aisles and an intensive rush for the confessionals. At all the Masses, three Fathers were kept busy distributing Holy Communion during the greater part of the Adorable Sacrifice. About 2,500 people approached the Holy Table.

This day is memorable also by reason of the fact that Father Henning delivered a scholarly lecture on "The Papacy in History," to a very select audience at the rooms of the Catholic Union of Boston. The Most Rev. Archbishop Williams presided. His Grace was accompanied by the Very Rev. Vicar General, the Rev. Chancellor, and other prominent priests of the diocese. Father Henning's address was listened to with rapt attention and punctuated with frequent applause.

THE BATTALION OF INNOCENCE.

As the Mission Church had heretofore been without parochial standing, there had been no such beautiful and touching function as first Holy Communion for the children. That happy event took place for the first time on May 18, 1884. A graceful writer in the Boston Catholic Herald thus described it:

"Last Sunday was a bright and sunny and happy day for some 300 boys and girls at the Church of Our Lady of Perpetual Help. Rev. Father Luecking and other Redemptorist Fathers had been busy for some time preparing the children of the parish for their first Holy Communion. Sunday was the day appointed for the young communicants, and every preparation that could add to the beauty and solemnity of the occasion was made, regardless of toil or cost. The high altar was a mountain of flowers and lights, terrace after terrace of flowers and plants were so arranged as to form a perfect bower around the Tabernacle. This stroke of art was the work of Bro. James of the Redemptorist Order, who did full justice to himself and the occasion. At the appointed hour the little communicants left the basement, preceded by the Rev. Father Rector—the Christian general at the head of his army—a sight not easily to be forgotten. Slowly the march was made up the center aisle; the boys first, all beautifully dressed in black with white gloves and buttonhole bouquets; these were the gifts of a gentleman of the parish. Next came the girls, a moving cloud of fleecy whiteness, the

Living Representation of Raphael's Angels.

"The girls, who outnumbered the boys, were dressed in white veils and wreaths—a column of living flowers. At a signal from the Rector, the children made their genuflections, and entered the pews in perfect order. The pews had been specially prepared for them, a neat fixture ran along the breast of each pew, in which was inserted a beautifully ornamented waxen candle opposite each child. The bright colors of the candles, with their twinkling golden lights like stars,

mixing with the wreaths worn by the girls, formed a coup d'oeil, bright, solemn and happy. The sun tried to peep in through the stained glass windows, but failed; he succeeded, however, in throwing streams of golden and purple light over the heads of the young Christians, and bathing them in a radiance that at times assumed the aspect of the supernatural. It was, indeed, a sight on which the heavens kindly smiled, those pure dear children, surrounded by all the wealth and glory and

Power of the Church of God,

performing the first act of their lives on which everything here and hereafter depends. The vestments worn by the officiating priests were rich and dazzlingly beautiful. As the procession entered the sanctuary, headed by acolytes dressed in cream colored Roman cassocks with red sashes, the organ burst forth with a triumphal processional voluntary. The full choir took part, and, under the spirited direction of the organist, Miss N. E. McGowan, gave an excellent rendition of Mozart's Mass No. 1. After the first Gospel, Father Luecking ascended the pulpit and delivered a beautiful address to the children. At the Offertory Mme. Ladowska Murray sang Millard's "Ave Verum" with rare excellence and power, the notes reverberating throughout the great church like trumpet tones of power and joy. At the Pater Noster Father Luecking again ascended the pulpit, and under his guidance the children repeated the prayers preparatory to Communion.

"It was An Edifying Spectacle Indeed!"

those strong fresh young voices speaking in unison their adoration of Jesus in the Sacrament of the Altar. The order observed in approaching the altar and in retiring from it was perfect. The Very Rev. Rector, attended by the deacon, subdeacon, and acolytes, administered Holy Communion to all the children and subsequently to others of the congregation. The church was densely packed chiefly by the parents and friends of the young communicants, and many an eye dimmed with tears of joy followed the movements of the dear little ones, as they left the altar with faces radiant with the happiness of Heaven. The male members of the Holy Family Sodality acted as an escort to the children as

they entered and left the church. The renewal of baptismal vows and other exercises kept the children engaged during the greater part of the day. Sunday was a red-letter day in the Church of Our Lady of Perpetual Help."

In November of this year, one of the parishioners, who would not allow her name to be published, donated to the church a superb monstrance heavily gilded, 30 inches high and 15 inches wide. The lunula was of solid silver, and around the rim were inscribed the words, "Tantum Ergo Sacramentum, Veneremur Cernui," with four precious stones set in the intervening spaces. Ranged in a large circle round the receptacle for the lunula, were beautiful symbols of the four Evangelists. Immediately beneath the gilded rays, in the center, was the figure of Our Lord with the globe in His left hand, and His right hand raised to bless His creatures. On one side was the Apostle Peter; on the other, the Apostle Paul. On the base of the monstrance were represented the Royal Psalmist with his harp, Abraham with the knife of sacrifice, Melchisedech with the chalice, and Moses with the Tables of the Law. This magnificent ostensorium was used for the first time at Solemn Benediction on the Feast of the Immaculate Conception.

On Sunday, March 15, 1885, the Rev. Joseph Cunningham, C. SS. R., celebrated his First Mass. The Rev. Father Henning preached on the occasion. Father Cunningham had been ordained eight days before at Ilchester, Md., by His Eminence Cardinal Gibbons. On the Feast of St. Patrick, the Rev. John McNamara, C. SS. R., a classmate of Father Cunningham, also had the ineffable happiness of offering up the Holy of Holies for the first time. He was assisted by the Rev. William G. Luecking,

C. SS. R., as deacon and the Rev. Joseph Cunningham, C. SS. R., as subdeacon. The Rev. Francis X. Delargy, C. SS. R., preached.

On April 27, 1885, the people of the parish manifested their extraordinary love and esteem for Father Henning by presenting to him a superb set of vestments, consisting of chasuble, dalmatics, cope, humeral veil, stole, and burse; to which were added an antependium and a tabernacle veil. The burse was inlaid with a square of gold containing a genuine diamond.

The formal presentation took place in the basement of the church; admission was by ticket; about 1,300 people were present. Father Wynn made a few introductory remarks as follows:

"The occasion of your assembling this evening is no other than to give testimony of your love and esteem for the first pastor of your parish of Our Lady of Perpetual Help. This mark of esteem was to have been shown on his name day, but unavoidable circumstances prevented our doing so. We have, therefore, chosen the first day after the Feast of the Patronage of St. Joseph, to perform this duty of love and gratitude. As this token of good will and loyalty proceeds from you, the members of the parish, I have selected from your number one who will express your sentiments in all the purity and simplicity of childhood."

A bright boy of thirteen, a well set-up, manly lad then stepped forward, and with fine *abandon* addressed Father Henning in part as follows:

"In obedience to the summons of the reverend clergy, I, though so young in years, appear on the stage to-night, in order to express to you, Reverend Pastor, the sentiments of the congregation of Our Lady of Perpetual Help. . . .

"During the five years you have labored for us your zeal and prudence portray the faithful steward whom Our Lord delights to see at the head of His household. Spiritually and temporally, the Mission Church has improved under

your guidance. The Church has not only preserved its noble and majestic appearance, but has also added splendor to splendor. It is under you so many tearful eyes became dry; so many hearts healed. . . . From far and near strangers turn their steps to the Mission Church, to witness the grand ceremonial of the Catholic Church as it is carried out in the temple of Our Lady of Perpetual Help. . . . An ever increasing Sunday school in which the little ones of your flock receive all possible attention; the societies that exist in the parish, the crowded confessionals, the vast number of communicants that approach the Holy Table every Sunday of the year, are sufficient evidence that the spiritual care of those under your charge is not neglected. . . .

“May the day of your departure from your present children be far, far away. May you remain long enough among us to see the children of the parish grow into man’s estate. May young and old, boys and girls, men and women, prosper under your priestly guidance. And whenever you stand at God’s holy altar, robed in these beautiful vestments that will be sacred to the service of God, by the blessing of holy church, we earnestly beg that you will recommend us all to the Sacred Heart of Jesus.”

When Father Henning, normally a man of great self-command, rose to reply he could hardly control his emotion. Modestly disclaiming all credit he attributed to Our Lady of Perpetual Help whatever good he might have done. In feeling words he thanked his devoted friends and parishioners and exhorted them to manifest the same good spirit in the future by contributing to the erection of a new high altar and by at least beginning, if not completing, the building of a parochial school.

On Trinity Sunday, May 31, 1885, the Sacrament of Confirmation was administered for the first time. After the 9:30 Mass the Most Rev. Archbishop Williams conferred the Sacrament on a class of 259 men and boys and 310 women and girls.

The Rev. Michael J. Sheehan, C. SS. R., cele-

brated his first Mass on the fourth Sunday in Lent, Laetare Sunday, April 4, 1886. The Rev. William O'Connor, C. SS. R., officiated as deacon and the Rev. Mr. Pancratius Schmidt, C. SS. R., a seminarian, as subdeacon. The Rev. Andrew Wynn, C. SS. R., preached. Father Sheehan was ordained on March 25, the beautiful Feast of the Annunciation, at Ilchester, Md., by His Eminence Cardinal Gibbons.

As an evidence of the growth of the parish, it may be noted that in May, 1886, two new confessionals were installed; one on each side, in the rear of the church. The number was thus increased to twelve, exclusive of the one in the baptistry.

The first parish picnic was held at Centennial Grove, August 26, 1886, under the auspices of the St. Vincent de Paul Society. As early as 8 A. M., a carefree, jolly crowd lined both sides of Tremont Street, from the church to Roxbury Crossing. Twenty-seven horse cars taxed to the limit of their capacity, conveyed the picnickers to the Boston & Maine Station. The trains started at 9:30, carrying to the Grove 2,000 people. All kinds of sports and diversions were provided, and some valuable prizes were awarded the winners in the various contests. The principal feature of the program was a scull race by the champion scullers of New England. Five oarsmen entered the race, on the pond adjoining the picnic grounds. Mr. Conley, a member of the parish, was the winner. He received a gold medal valued at \$25, donated by Captain Twombly.

On September 21, 1886, the Rev. Adam Kreis, C. SS. R., first assistant at the Mission Church, and, as our readers may remember, one of the pioneers of the Boston Community, celebrated the silver anniversary of his priesthood. As he was widely known

and universally esteemed, every seat in the church was taken, and many people were standing in the aisles before the Jubilee Mass began. Father Kreis was assisted by Father Henning as deacon and Father Werner, of the Church of the Most Holy Redeemer, N. Y., as subdeacon. In token of thanksgiving to Almighty God for all the graces bestowed on Father Kreis during the twenty-five years of his priesthood, several hundred people received Communion from his hand. At dinner Father Henning read a poem specially composed for the occasion by the Rev. William Bond, C. SS. R., of Detroit, Michigan. Father O'Connor also invoked the Muses. Two Bishops, the Rt. Rev. P. T. O'Reilly, of Springfield, Mass., and the Rt. Rev. John J. Keane, of Richmond, Va., sent telegrams of congratulation. The venerable parents of the reverend jubilarian, as well as his sister, journeyed from Baltimore, in order to take part in the festivities. Father Kreis was the recipient of many valuable presents, including a handsome set of breviaries, the gift of Father Henning; but what pleased him most was the emphatic assurance given him that he had the good will and affection of all who knew him.

Father Henning's Silver Jubilee.

The memory of Father Kreis's Silver Jubilee was still fresh in the minds of the people when the beloved Father Rector Henning approached the twenty-fifth milestone of his priesthood, and, of course, a grand celebration, the grandest a loving people could give a pastor whom they idolized, was projected. Because of his remarkable eloquence Father Henning was known throughout Boston, and

without stretching the facts it may be said that people from all over the city joined in the movement to do him honor, though naturally the people of the parish were the principal actors.

Far in advance of the jubilee day, June 11, elaborate plans were made for the celebration. The outstanding features of the program were: first, the presentation of a new biretta and cassock by the sanctuary boys, on the evening of June 10 ; secondly, a mass-meeting of the parishioners in the basement of the church ; thirdly, the Solemn Jubilee Mass, followed by a grand reception by the school teachers.

The newspapers, especially the *Boston Globe*, devoted a great amount of space to the celebration. In its issue for June 11 it said in part:

"A reception was tendered Rev. Joseph Henning, C. SS. R., Rector of the Church of Our Lady of Perpetual Help, Boston Highlands, last evening, by his parishioners, in honor of the twenty-fifth anniversary of his ordination to the priesthood. A large number of the congregation, headed by Rev. Father Rathke, have worked quietly and energetically for some days past, and the result of their work was the reception last evening. The basement of the church in which the reception was held was literally packed long before the hour appointed. . . ."

Mr. M. J. Dwyer, now the Rev. M. J. Dwyer of Rensselaer, N. Y., delivered the address of congratulation on behalf of the people. He reviewed Father Henning's busy, active life as missionary and as Rector of the Mission Church; he voiced the admiration, love and reverence which the parishioners entertained for him; and he expressed the hope that Father Henning might live to see one of his dearest ambitions realized, namely, the erection of a magnificent parochial school. At the conclusion of his address Mr. Dwyer presented Father Henning with a purse of \$1,600.

Father Henning, after speaking of the trials and consolations of the priest, assured his people how deeply touched he was by this substantial proof of their esteem and love, and stated that his three great aims were : The erection of a new altar, the establishment of a parochial school, and the founding of a society for the young men of the parish. These high aims, he hoped, with the generous assistance of his devoted and loyal parishioners, to carry forward to a glorious consummation.

The following morning the whole atmosphere of the Mission Church was redolent of joy and gladness. Young and old, radiant with spiritual happiness, were seen bright and early wending their way by the hundreds to the imposing temple of Our Holy Mother. No one that saw that crowd could doubt for a moment of the sincere and deep-seated love and esteem which the people of the parish cherished for Father Henning, the man of the hour and the central figure of the occasion; nor could one doubt of the grand deeds the reverend jubilarian had wrought in the interests of his flock, for only a pastor who had spent himself for his people could have been the recipient of such a heartfelt demonstration.

At 8 o'clock Father Henning sang Solemn Mass, assisted by the Rev. Eugene Grimm, C. SS. R., Rector of the Redemptorist Seminary at Ilchester, Md., as deacon and the Rev. Jeremiah McCarthy, C. SS. R., of Quebec, as subdeacon. The juvenile choir, under the direction of Miss Kate Kroesen, rendered with fine effect a select musical program.

After the Mass the reverend rector was conducted to the basement of the church, where a hearty ovation was tendered him by the Sunday school teachers and pupils. As he entered, the children's choir saluted him with a beautiful song composed for the

occasion. He was then escorted by two of the Fathers to an improvised throne covered with silver cloth and silk damask. In the name of all the Sunday school teachers, Mr. Thomas Kelley delivered an elegantly phrased address of fealty and felicitation, which he brought to a fitting close by presenting Father Henning with a handsome purse. The different grades of the Sunday school were represented by twenty-five girls and an equal number of boys. The girls were dressed all in white and carried costly bouquets ; the boys were suitably attired. At a given signal they grouped themselves round the Rector, and offered him the tributes of all the children. Master John G. Cleary, the spokesman of the boys, acquitted himself of his task in a creditable manner, Father Henning listening with the closest attention. At the conclusion of his speech young Cleary handed the beloved priest a large purse collected by the boys as a token of gratitude to their reverend pastor for all he had done for their spiritual and temporal benefit. An appropriate poem was then read by Miss Nellie Lyons, after which the girls, one by one, laid at Father Henning's feet the floral tributes they had brought. One little tot, eight years old, offered him a huge basket of rare and delicate flowers in which was concealed a substantial sum of money.

Between the addresses the choir sang appropriate songs, for the most part original compositions. When Father Henning rose to respond, he was greeted with repeated rounds of enthusiastic applause. Profoundly touched by the affection shown him by the children, who were the apple of his eye, he thanked them most cordially, and, speaking to them words of encouragement and praise, dismissed them with his blessing.

At the jubilee dinner the Rev. Father Delargy

read a poem from the pen of the Rev. Augustine McInerney, C. SS. R., Rector of St. Mary's Church, Annapolis, Md., and Father O'Connor sang a Latin hymn. Father Henning received numerous messages of congratulation from his Redemptorist brethren all over the country, to whom his piety as a priest, his fidelity as a religious, his zeal and eloquence as a missionary, and his tact and prudence as an executive, were well known.

When the gray twilight had deepened into night, when the chill breezes were sweeping in from the Back Bay, and the restless lights were coming out on the hills of Brookline, Father Henning felt that he had reached "The End of a Perfect Day."

A day or two after the celebration, Father Henning was officially notified that he had been appointed Rector of St. Patrick's Church, Toronto, Canada. On June 23, to the universal regret of the people, he left for his new station.

In the history of the church of Our Lady of Perpetual Help, the Rev. Joseph Henning, C. SS. R., will always be remembered as the one who nurtured the infant parish and laid the foundations of those wonderful activities which in our day excite such just admiration.

THE REV. AUGUSTINE J. MCINERNEY, C. SS. R.,
IN COMMAND.

The new Rector, the Rev. Augustine J. McInerney, C. SS. R., arrived from Annapolis, June 23, and the following day assumed formal charge of affairs. Father McInerney was no stranger in Boston, as he had been stationed here as far back as 1876, just after the completion of his studies. In those days he did splendid work on the missions until ill health



ST. JOSEPH'S ALTAR





BANNER OF OUR LADY OF PERPETUAL HELP

made it necessary for his Superiors to transfer him to an easier field.

His first important official act was to announce a Solemn Triduum in commemoration of the centenary of the death of St. Alphonsus. On June 16th, His Holiness Pope Leo XIII had granted a plenary indulgence to all the faithful of both sexes, who, during the Triduum, being truly penitent and strengthened by Holy Communion, should visit any church in charge of the Congregation of the Most Holy Redeemer, and there pray devoutly for his intention ; likewise, an indulgence of seven years and seven times forty days, one each day, to those who with contrite heart should visit said church and pray as above indicated. The publication of these indulgences proved a powerful inducement to the faithful to make the Triduum in such a manner as to realize the ends for which it had been proclaimed.

The specific aim of the sacred exercises was to make the Saint, his personality and his works, better known to the people. In this Father McInerney saw a distinct advantage ; for such is the charm of St. Alphonsus' character that whoever learns to know him, feels strongly impelled to imitate him as far as human frailty and difference of condition allow. We feel that the Saint is near to us, because he lived, we may say, in our own time, and because he fought for God and wrought for Heaven under practically the same conditions which surround us to-day. Hence, he has been called "the Saint of Modern Times." His great achievements should appeal forcibly to us because they have a direct bearing on our lives. By his well-tempered system of Moral Theology, holding the golden mean between laxism and rigorism, he has made the Sacrament of Penance a consolation, not a torture. By his just and sane views concerning the

dispositions necessary for the frequent reception of the Holy Eucharist, he helped wonderfully to revive the practice of daily Communion, and by his golden work, "The Glories of Mary," he charted the way for the present-day devotion to Our Lady of Perpetual Help; hence the great good that would flow from making known to the people such a Saint as Alphonsus de Ligouri.

The opening sermon of the Triduum, which began July 31, was preached by Father McInerney himself. The subject was "The Youth of St. Alphonsus." Did you ever hear the fascinating story of the young Neapolitan nobleman who was endowed with such keenness and brilliancy of intellect that when a mere boy of sixteen he had won the degree of Doctor of both Civil and Canon Law? Have you ever heard that one day while arguing a case in the courts of Naples he unintentionally made a statement not in strict conformity with the truth, and on being informed of his error, was so filled with horror at the thought that he might have told a lie that he abandoned the practice of law, renounced all his brilliant prospects, and resolved to give himself entirely to God? Father McInerney told the story in his own impressive and forcible way. He drew a captivating picture of the youthful days of the Saint and pointed out with clearness and emphasis how the young men of our day might imitate him. The following evening Father Kautz preached on "The Manhood of St. Alphonsus," bringing out in bold relief his extraordinary courage and confidence even in the midst of the overwhelming misfortunes which marked his mature years. The third and last evening Father Luecking discoursed on "The Old Age of St. Alphonsus," showing in particular his spirit of mortification, prayer, and detachment from the false and

fleeting goods of this world. At the solemn close of the Triduum the Rev. Father McCarthy, S.J., spoke on "The Authority of the Church." In simple yet beautiful language he proved the infallibility of the Pope, and reminded his hearers that even a century before it was defined as a dogma of the faith by the Vatican Council, St. Alphonsus had been its ardent champion and fearless defender. The celebrant of the Mass was the Very Rev. William Byrne, Vicar General of the diocese, the deacon, the Rev. F. Himmelheber, S.J., and the subdeacon, the Rev. M. Moran. Present in the sanctuary were: the Rev. Joshua Bodfish, Rector of the Cathedral; the Rev. F. F. Delahunty, of St. Francis de Sales', Roxbury; the Rev. F. Glavin, of Somerville, and the Rev. F. Charlier, S.J. The *Boston Pilot* said:

"The Triduum closed at 7:30 P. M. with solemn Vespers and Benediction. The church was magnificently decorated all through the Triduum. On the shrine of St. Alphonsus, erected in the sanctuary to the left of the high altar, was displayed a fine oil painting of the Saint. The Shrine was lavishly decorated with the rarest flowers and was ablaze with wax-lights. The attendance at the exercises was very large, considering the extreme heat of the weather, and great numbers approached the Sacraments."

In the early fall of 1887, through the efforts of the Rev. Father Luecking, who was an enthusiastic worker for the children, the Juvenile Library was established. The initial catalogue shows 400 books. One young man contributed \$100 to the project, and a keen interest in its success was generally manifested. Although the library was organized chiefly for the little ones, before long their parents also began to apply for books, and thus it developed into a general parish library. At present it contains several thousand volumes, and the intellectual advantages which it affords are highly appreciated by the people.

THE ESTABLISHMENT OF THE SCHOOL

Father McInerney's overshadowing achievement, a monumental triumph for which all future generations of the parish owe him an eternal debt of gratitude, was the building of the fine parochial school of which we may all be so justly proud. To him belongs the credit of having, amid contradictions and setbacks and heart aches, inaugurated, prosecuted, and consummated this noble work which has contributed so wonderfully to the upbuilding of the parish and the strengthening of the faith among the people.

We say "amid contradictions and setbacks and heartaches" because he met with considerable opposition, even on the part of some otherwise good people. It is hard for us at this late date to understand how such a spirit could ever have manifested itself in a parish whose people were remarkable for their strong faith, but we must bear in mind that a full generation ago the necessity and the advantages of parochial schools were not so clearly understood as they are to-day. At that time, 1887, there were comparatively few parochial schools in Boston, and it was difficult to convince many of the older people who had never attended or perhaps even heard of such schools that they were an urgent moral necessity. Others misunderstood just what a parochial school was. They conceived it to be an institution from which all profane knowledge would be excluded and religion alone taught. Now as the Mission Church had an excellently conducted Sunday school, these men and women could not see just where a parochial school fitted into the scheme of education.

With Father McInerney, however, parochial schools for Catholic children were "the whole law and the prophets." He had no quarrel with the public schools as far as they went, but their essential defect was that they did not go far enough. Their fault was a negative rather than a positive one. In the system of education which they sponsored and propagated, no account was taken of the eternal truth that the child is endowed with an immortal soul made by God to His image and likeness and created for everlasting happiness. They ignored the great principle laid down by the Infinite Wisdom twenty centuries ago, "What doth it profit a man to gain the whole world and suffer the loss of his own soul?" By their failure to teach religion the public schools ruled out of court the supreme end of all education—to lead the soul back to the God who created it. They trained the mental, at the expense of the moral faculties. As far as the knowledge of things temporal goes, they might turn out bright and clever children, but not children of sound moral and religious principles. Religion alone is and can be the basis of morality, because without religion the moral law has no adequate sanction. How then can any system of education which excludes religious training develop aright the moral nature of the child? It is idle to say that the child can receive sufficient religious instruction from the parents at home or from the teachers in the Sunday school, for since man's duty to God should be his supreme consideration, it follows that the child should be surrounded by a religious atmosphere every day of the week; but it is precisely in this religious atmosphere that the public schools are lacking. If day after day during school hours, the child is subjected to influences that set aside religion as something of no consequence, how can the terrible evils thus resulting

be offset by the brief religious instruction imparted during the sessions of the Sunday school? The Catholic child is educated aright only when it "lives and moves and has its being" in a thoroughly Catholic atmosphere. The late Bishop McQuaid, in 1893, said to the point: "Experience has also demonstrated that Catholic children brought up in State schools lose the spirit of the Catholic religion; their thoughts are tinctured with a liberalism that borders on infidelity. A common remark among this class is 'All religions are good enough, or one religion is as good as another.'"

When the Third Plenary Council of Baltimore, in 1884, inculcated the necessity of parochial schools, Father Henning at once determined to put into effect the injunction of the Prelates, and began collecting funds for the building of a school, but he was transferred from Boston before he had the opportunity of starting the work. Father McInerney, accordingly, on assuming office, at once set his hand to the task, and on August 19, 1887, ground was broken for the school. He was not daunted by the opposition that had arisen; he knew that he was fighting the battle of the Lord and that in God's own time victory must be his. But there was another difficulty to be overcome—the financial problem. To erect a school worthy of the parish and commensurate with its needs, would require a vast sum of money. Would it be forthcoming? Again, Father McInerney's indomitable courage and unwavering confidence told him that by dint of hard and persevering efforts he could and would, with God's help, raise the necessary funds. Father Henning had already collected over \$5,000 for the purpose, and a recent census had netted \$2,000 more; but, after all, \$7,000 was only a drop in the

bucket. Still it was something to start with, and Father McInerney went ahead bravely.

In the early autumn of 1887, he organized among the Sunday school children a Juvenile Collecting Society, which about 600 boys and girls joined. Each collector received a book with several rows of "bricks" pictured in it, and was expected to sell fifty "bricks" at ten cents each. The children raised \$1,400, which they formally presented to Father McInerney at an entertainment held December 26, in the basement of the church. The speech of presentation was made by a boy dressed for the occasion like a hod-carrier, Master Cornelius J. Warren, now the Rev. Cornelius J. Warren, C. SS. R., of St. Clement's College, Saratoga Springs, New York.

In order to make perfectly clear to the people what their attitude towards the public schools should be, Father McInerney invited the Rev. F. T. McCarthy, S. J., to deliver a lecture in the church, December 22, on "The Position of the Catholic Church in Regard to State Schools." The reverend lecturer proved that not the State, but the parents have the right to educate the child ; and that, if the parents freely confer this right on the State, the State must educate the child according to their wishes. As to the duty of the parents in the matter, he quoted a decree of the Sacred Congregation of the Council, June 30, 1876, to show that they are forbidden to send their children to the public schools except in case of necessity, of which necessity, not the parents, but the Bishop is to judge ; and that even when through necessity the children attend such schools, the danger of their perversion must be rendered remote. Father McCarthy's lecture, by reason of its bold and uncompromising stand, attracted considerable attention and was given almost in full by the *Boston Morning Journal*. His pres-

entation of the case was so cogent and masterful that it put the opponents of parochial schools completely on the defensive.

Father McInerney determined to crown the victory thus gained, and during the Lent of 1888 preached a course of sermons on the necessity of parochial schools. Large crowds came to hear him, and by his unassailable logic he not only silenced his adversaries but also won their ardent support. The very people who at first would not countenance the idea of a parochial school, became its enthusiastic advocates and began to look forward joyfully to the day when the School of Our Lady of Perpetual Help would take its place beside the church, as an effective agency for the salvation of souls. In the retrospect we of this generation, viewing the matter calmly and dispassionately, can readily see that the opposition to the parochial school was due not so much to bad will as to lack of knowledge, for when the light had pierced the darkness, the disaffected followed where the bright rays pointed.

On Low Sunday, April 8, 1888, just ten years after the dedication of the present church, the corner-stone of the school was laid by His Grace Archbishop Williams. Of this epochal event the *Boston Globe* said in part :

"Yesterday was a gala day for the parishioners of the Mission Church. As this parish strives to be foremost among the Catholic parishes, it is natural that it should be among the first to erect a Catholic school. Several weeks ago an illustration of the intended parochial school appeared in the *Globe*. Yesterday the corner-stone of this building was laid by Archbishop Williams of Boston. At 3 o'clock in the afternoon, the societies of men of the parish, numbering 600, proceeded to the ground adjoining the church, and when they reached the foundation of the school, the Master of Ceremonies, Rev. William Luecking, divided them into two files, forming a guard, through which the Archbishop, preceded by members of the clergy and the altar-boys of the

Mission Church, passed. The grounds and the surrounding house were filled with spectators. When the cornerstone had been laid, the procession returned to the sanctuary, where Solemn Vespers were chanted by Rev. Father O'Toole, assisted by Rev. Fathers Neagle and Barry, in the presence of the Archbishop. After Vespers Father Henning delivered an eloquent sermon appropriate to the occasion. . . ."

The framework of Father Henning's discourse was as follows : The education of the child must be the product of three agents : First, the parents, who by their precepts, admonitions, and examples are to give the first impressions to the child's mind ; second, the Church, which, in a higher way, enlightens, strengthens and trains the youthful mind to the practice of virtue ; and third, the Catholic school, which, conducted five days of the week by efficient teachers, brings to full fruitage and perfection the education of the child.

On October 2, 1888, ground was broken for the Sisters' convent to be erected alongside of the school, to the west.

Work on the school progressed so favorably that on November 12, the basement was in fit condition to be the scene of a large fair, the proceeds of which were to be devoted to defraying the cost of the two new buildings. The first night of the fair, the Boston Oratorio Society and the Boston Symphony Orchestra, under the direction of Mr. E. J. McGoldrick, gave a grand concert. Every evening an entertainment was conducted. The admission fee was ten cents, which included a chance on a lady's and a gentleman's gold watch. A prominent feature of the fair was a contest for a set of vestments, between Father Daly of St. Francis de Sales' Church, Roxbury, and Father McInerney. There was also a contest for a gold chalice, and for a beautiful crayon portrait of the community. The people showed keen

interest in the fair and worked unselfishly for its success. All day long and far into the night, the various committees in charge devoted themselves energetically to their allotted tasks. The extraordinary success that crowned the fair was profoundly gratifying to Father McInerney and reflected great credit on the director, Father Beil. When it was announced that Father McInerney had won the set of vestments, his courteous and high-minded opponent was among the first to rejoice.

On Shrove Tuesday evening, March 5, 1889, the school hall was formally opened. The happy event was signalized by the performance of the well-known drama, "The Celebrated Case," under the auspices of the Young Men's Holy Family Association. The *Boston Globe* thus spoke of the celebration:

"The close of the festive season was marked in the Mission Church Parish by the grand opening of the New Hall of the Mission Church school, which took place last evening. Had the hall been twice as large it would have been filled, so great was the demand for tickets. Hundreds could be seen hastening in the direction of the hall, and when the curtain rose the building was literally packed, all available standing room being occupied. The hall was brilliantly lighted and elaborately decorated with bunting which hung from the center of the ceilings in various colored streamers, which were caught up at different points making a very effective picture.

"The entertainment last evening was given under the auspices of the Young Men's Sodality, and was a reproduction of the well-known drama, 'A Celebrated Case.' The cast of characters was composed of popular young men, and, while all sustained their parts admirably and fully merited the generous applause which greeted their efforts, John H. Creagh's impersonation of John Renaud was remarkably fine and worthy of a professional. T. J. Morton, as 'an Irish sergeant,' fairly brought down the house and convulsed the audience with laughter. George H. Finneran and Louis Munier, in their several characters, captured the

audience. The souvenir programs were especially tasty in design and finish and were arranged in tablet form. Among the invited guests were Rev. Fathers Murty and Lane of St. Patrick's Church, and also the members of St. Bernard's Lyceum Dramatic Club of West Newton. Robert W. Hurley, director and stage manager, has won for himself golden opinions for the efficient performance of his duties, the stage looking superb with its rich and appropriate appointments and scenes. At the close of the entertainment, the Rector, Rev. A. J. McInerney, C. SS. R., entertained his guests in royal style, a sumptuous repast being served in the dining room which was prettily decorated for the eventful occasion."

On August 18, 1889, the new school was solemnly dedicated by the Most Rev. Archbishop Williams. The *Boston Globe*, fully alive to the historic significance of the occasion, detailed one its most efficient reporters, who gave the following complete and correct account of the event :

"Yesterday was a never-to-be-forgotten day in the annals of the Mission Church, Roxbury. There was a two-fold attraction, a powerful sermon at the morning service by Rev. Francis X. Miller of Buffalo, who was one of the first Fathers to be stationed at the Mission Church; and in the afternoon the large school that has been erected through the untiring efforts of Rev. A. J. McInerney and the liberal contributions of the parishioners, was solemnly dedicated by Archbishop Williams. Hundreds of people came from adjoining towns and cities to witness the ceremony. The Church was crowded. At 3 o'clock the members of the archconfraternity of the Holy Family comprising 350 men, wearing badges and carrying banners, formed in double line and escorted the Archbishop and the clergy to the school, where, with uncovered head they formed in double line allowing the procession to pass through. The ceremony of the dedication began when the Archbishop accompanied by the Bishops and priests marched around the school, chanting appropriate psalms and sprinkling the exterior of the building with holy water, the choir meanwhile singing the Asperges. The blessing of the interior

of the building then took place with the usual ceremonies, and the procession of prelates and clergy with the guard of honor returned to the church, where the Archbishop occupied the magnificent throne, over which was a canopy of crimson velvet with gold fringe, that had been specially erected for the occasion. On either side of the Archbishop were Rev. Father Magennis of Jamaica Plain and Rev. Father Moran of St. Stephen's Church, North End. Rt. Rev. Bishop McGovern of Harrisburg was attended by Rev. R. Neagle, Chancellor of the Archdiocese of Boston and Rev. J. J. Reilly of the diocese of Harrisburg. Vespers were then chanted by the Rev. Father Lambert of the Mission Church, assisted by Rev. Father Farrell and Rev. Father Gareis, as deacon and subdeacon. The sermon was preached by Rev. Chas. Sigl, C. SS. R., of St. Peter's Church, Philadelphia.

"The following is an abstract of his discourse: You must remember, Christian parents, that when God gave you children, He entrusted a great treasure to your care—a treasure so precious that all the gold of California and Australia and all the islands of the ocean, amount to nothing compared to it. He did not give you that treasure as an absolute gift, so that you can do with it as you please; nor did He sell it to you. After he has bought it with His own Precious Blood, He will not part with it for any consideration. He merely entrusted it to you for a time and will demand it back. Why did He entrust it to you? That you might bring up that child for Heaven. You should teach it to know and to serve its Maker. Your principal duty, therefore, is to educate the child properly.

"What do we mean by education? Plato says to educate is to give the body and soul of man all the perfection of which they are capable. This definition, though given by a heathen, covers the ground so entirely, that even in the standard dictionary of our day we find essentially the same definition given. Worcester defines the word to *educate*, to bring forth, develop and form the physical, intellectual, and moral faculties of man. Hence education to be perfect, must develop these three faculties. An education that would let the child grow up puny and sickly for want of healthful exercise and play, would be defective. An education that would fail to cultivate the intellect and judgment of the child would be no education. But though those

three faculties of man must be developed by education, it does not follow that all three are equally important. Intellectual training is superior to mere physical culture, because intellectual acquirements are the sources of nobler and more exalted enjoyments, than physical strength, health and comfort. But moral training is the most important, for you know that your child has an immortal soul and will, therefore, live eternally a life either of ineffable bliss or of untold misery. The circumstance that will determine the decision of this judgment of God, is not the degree of physical or intellectual training but the behavior of the soul. The question that will be asked there is, 'Has the child lived according to the laws of God and the practices of the Church?' If so, eternal life will be its reward, if not, eternal damnation. Now this moral training can best be taught in a Catholic school, because their religion will be taught them systematically and practically.

"The speaker then answered some of the more common objections brought against separate Catholic education and spoke at length on the patriotism and love of country that is instilled into the minds of the children in Catholic schools. Father Sigl concluded by exhorting his hearers to send their children to the splendid parochial school now established.

"Among the prelates and clergymen present were: Most Rev. John J. Williams, Archbishop of Boston; Rt. Rev. Thomas McGovern, Bishop of Harrisburg; Very Rev. William Byrne, V. G., of Boston; Rev. R. Neagle, Chancellor of Boston; Rev. Charles B. Rex, President of the Seminary at Brighton; Rev. M. Moran of St. Stephen's Church, Boston; Rev. J. W. Supple of Charlestown; Rev. H. Smith of the Highlands, Rev. Thomas Magennis of Jamaica Plain, Rev. Peter Ronan of Dorchester, Rev. Wm. P. McQuade, Rector of St. James's, Boston, Rev. T. X. Nopper of Boston, Rev. Wm. Fitzpatrick of Milton, Rev. P. J. Daily of the Highlands, Rev. Eugene Grimm of Ilchester, Md.; Rev. Albert Stern of Ilchester, Md.; Rev. P. H. Barrett of Saratoga Springs, N. Y.; Rev. Peter Ward of Saratoga Springs, N. Y.; Rev. Henry C. Gareis of New York, Rev. Stephen Krein of St. John, N. B.; Rev. F. X. Miller of Buffalo, Rev. R. Barry of Boston, Rev. Thomas Briscoe of Providence, Rev. L. O'Toole of West Newton, Rev. James J. Chittick of Hyde Park, Rev. J. Farren of Harrisburg, Rev. J. J. Riley

of Harrisburg, and Rev. Father Wakeham of St. Charles's College, Ellicott City, Md."

On the night of August 30, the pioneer band of teachers, members of the order of the School Sisters of the Notre Dame, arrived at Boston by boat from Baltimore. Early the following morning Father McInerney went down to the pier and conducted them in carriages to their new home, where he celebrated Holy Mass for them. There were seventeen nuns in the party, namely, Sr. M. Elise, Superior; Sr. M. Aloyse, Sr. M. Alphonse, Sr. M. Austin, Sr. M. Berlindis, Sr. M. Bridget, Sr. M. Cornelia, Sr. Mary of God, Sr. M. Egwina, Sr. M. Grace, Sr. M. Rita, Sr. M. Thomasine, Sr. M. Wilfred, Sr. M. Wunibald.

After two long years of wearing anxiety, hard struggle and uphill labor, Father McInerney saw the hilltops crowned, when on September 3 the Mission Church School was duly opened. The joyful day was marked by a Solemn Mass, of which Father Beil was celebrant, Father Lutz, deacon, and Father Sheehan, subdeacon. The church was crowded with 1,200 children and their happy parents. After Mass the doors of the school were thrown open to the little ones. Six out of every seven children of school age in the parish attended the first session. The work of assignment to grades was begun at once, and two days later the school was in full running order.

The school, a large and imposing structure four stories high, faces on Smith Street and towers above the houses which surround it. It is 166 feet long, including the wings, and 70 feet wide. It contains 24 classrooms and accommodates more than 1,200 pupils; one-half of the building is occupied by the boys; the other half, by the girls. The school hall, which is 18 feet high, extends through the entire lower floor. The ceiling is of iron, upheld by massive pil-

lars. In a niche above the entrance to the building, is a statue of Our Lady of Perpetual Help.

The Sisters' convent, like the school, fronts on Smith Street. Originally it was only two stories high; but in 1901, owing to the increase in the number of nuns, Father Frawley added another story. The house is surmounted, for recreation purposes, by a modest roof-garden.

The opening of the parochial school caused such a great falling off in the attendance at the neighboring public schools that the authorities became quite disconcerted. One of the Boston papers thus commented in part on the situation :

"The greatest inroad has been upon the Martin School of which Mr. Chas. W. Hill is Master. He has reported the loss of about 200 pupils, which is about one-third of the total number that the school had at the close of the last season. The Comins grammar school is next on the list, as it loses about twenty per cent, or one hundred and twenty-five pupils. . . . The primaries, however, have met with proportionately greater losses still, as the Philips St. school, which is a part of the Comins School system, has lost about fifty per cent of its membership, and the Smith St. school, which is a part of the Martin system, has lost, it is estimated, sixty per cent of its pupils. But this school is but a small two-room building."

On March 12, 1889, the Rev. Charles Rathke, C. SS. R., rounded out twenty-five years as a "chasubled soldier" of the Most High God. The happy event was, of course, appropriately celebrated ; both the parishioners and the members of the community did all that lay in their power to show their esteem and affection for the noble priest who had spent seven years and a half among them. As a token of gratitude and good will, his many friends presented him with a large mission cross inlaid with a thousand silver dollars. Among the numerous messages of congratu-

lation which he received, was one from the Carmelites of far-off Leon, Spain. The jubilee preacher was the Rev. Frederick W. Wayrich, C. SS. R., Rector of St. Alphonsus' Church, N. Y., who had delivered the sermon at Father Rathke's first Mass.

During the autumn of 1889, the Rev. Charles W. Currier, C. SS. R., of the Mission Church, preached a course of doctrinal sermons which received wide and favorable comment from the Boston papers. The *Globe*, in its issue for September 30, said :

"A single announcement that appeared in yesterday's *Globe*, telling its many readers that a series of sermons would be begun last evening at the Mission Church, Roxbury, by Rev. Charles Warren Currier, C. SS. R., drew many strangers from Boston and other places to hear the distinguished orator. His discourses in the same church last year will be remembered."

Father Currier's subjects were : 1, The Need of Faith ; 2, The Temporal Power of the Pope ; 3, The Characteristic Features of the True Church ; 4, The Doctrinal Unity of the True Church ; 5, Unity of Government in the True Church.

Farewell to Father McInerney.

Since assuming the duties of Rector of the Mission Church, Father McInerney had labored so unremittingly for the welfare of his parishioners that in the early part of 1890, it became evident that he should have to be assigned to an easier post. When, therefore, his term of office had expired, in June, 1890, he was transferred as Rector to St. Patrick's Church, Toronto, Canada.

The magnificent school which he erected, even at the sacrifice of his health, stands as an imperishable monument to his name ; and the deeds which he





REV. AUGUSTINE MCINERNEY, C.S.S.R.
Rector 1887-1890. Died in Annapolis July 23, 1914



REV. JOHN J. FRAWLEY, C.S.S.R.
Rector 1890-1904

wrought, the principles for which he fought, entitle him to a conspicuous place in the history of the Mission Church. At the time of his departure, *Donahue's Magazine* voiced the universal sentiment in the following just appreciation:

"The Mission Church has lost its pastor, Rev. A. J. McInerney. He has been appointed to Toronto, Canada, and severely felt by his flock is this sudden bereavement. Never was a pastor more deservedly loved by a congregation; never did a pastor work harder for the welfare of a parish.

"No ordinary man was he; hidden under that humble Redeemptorist garb was a perfect mint of rarest talents; and as he pursued the white path of his calling, gems from his brilliant mind dropped plentifully by the wayside, and bore much fruit. He was not only a guide among his people, he was an educator; he not only tended to spiritual wants, but sought with unabated zeal to refine and elevate the mind and impart rare knowledge.

"One must necessarily be a parishioner to understand the richness of his saintly character. He was a worker in the severest sense; he was practical, prudent, careful, one who constantly weighed results. His favorite talks were on charity; lack of charity in the human heart he would define in his incomparable way, as 'the secret of ill success in life.'

"When in good health and voice his sermons were scholarly marvels; his conference talks in the basement chapel will long be remembered by those who had the pleasure of hearing them. On these occasions such an analyst of human nature did he prove, that his discourse and humor adapted itself to the particular needs of each present, and consequently no more efficient instructor or director of souls could be imagined. His manner towards his people was gentleness itself, as one, to use his own graceful term, studying to imitate more nearly the 'God of Sweetness.'

"An inspiration, an incentive to perfection, a light in the path of the darkened, Rev. A. J. McInerney's name will remain written deep in the hearts of the people, whom he has gathered and indefatigably tended, as a faithful gardener, using all his wonderful gifts, eloquence, sparkling wit, timely satire, all as vehicles for the safe carrying of souls. He has

suffered considerably in health while in the parish, but even so it will be hard for a parishioner to recall a time when he did not wear his usual encouraging smile, and drop his ready word of cheer.

"Since his short stay of three years, he has erected a splendid parochial school and convent, monuments of his hard work and severe cares. He has left for Toronto followed by the blessings and tears of an inconsolable people."

IN THE DAYS OF FATHER FRAWLEY.

The sorrow caused by the transfer of Father McInerney was mitigated by the glad news that his place was to be taken by one whom the people of the parish, as was said at his first Mass, might justly call their own, the Rev. John J. Frawley, C. SS. R. Father Frawley, who at the time of his appointment was an assistant at St. Alphonsus' Church, N. Y., arrived at Boston, June 23, and the following day, the Feast of St. John Baptist, his holy patron, was formally installed as Rector.

In order to make the school self-supporting, Father Frawley, on October 15, organized the School Fund. The parish was divided into thirty-three districts, to each of which were assigned two collectors, whose duty it was to solicit ten cents a week from every family in their district. Those who contributed the prescribed amount were entitled to a share in a Mass celebrated every Monday morning. The appeal met with a cordial and encouraging response.

Father Currier and the Carmelite Nuns.

It is pleasant to recall the prominent part which the Rev. Charles W. Currier, C. SS. R., played in the establishment of the foundation of the Discalced Carmelite Nuns in Boston.

During the Catholic Congress held in Baltimore, Md., in November, 1889, one of the Boston delegates

who called at the Carmelite Convent in that city, learned that the community there had twenty-one members (the limit allowed by the rules of the order), and that applications, some of which had come from New England, were being constantly refused. Full of zeal for the glory of God, he conceived an ardent desire of founding in Boston a monastery of Mt. Carmel, where these souls and others might be permitted to follow so holy a vocation. Upon his return to Boston, after the adjournment of the Congress, the delegate laid the matter before the Most Reverend Archbishop. Meeting with no objection, he proceeded to call the attention of Catholic friends, clerical and lay, to the project. At several conferences held by the members of the Catholic Union of Boston, the subject of the foundation of a Carmelite convent in the city was discussed, and all expressed themselves in favor of such a foundation.

The Rev. Charles W. Currier, C. SS. R., a true friend of the Carmelite Order, who was then engaged in writing a work entitled, "Carmel in America," was carried away by the idea, and at once resolved to further the good cause by every means in his power. He informed the Prioress in Baltimore that a house was offered for sale in Brighton for \$20,000, which, in his opinion, would answer all requirements. The answer was that the Carmelites could not afford to buy any property, as they were too poor, and that all they desired was to have the rent of a small house paid for them.

As Father Currier was always seeking to bring the Order to the notice of those with whom he came in contact, he determined to read a paper on his favorite subject at one of the meetings of the Catholic Union, so as thus to intensify the enthusiasm of the members for the proposed foundation. Upon further reflec-

tion, however, he decided that an address would be more suitable and effective than the mere reading of a paper. Mr. Samuel Tuckerman gladly seized upon this idea and proposed it to the members of the Catholic Union. The Rev. Robert Fulton, S.J., offered the use of the Boston College Hall for the lecture, at the same time promising to give \$100 towards a fund for the establishment of a monastery. Father Currier was requested by Mr. J. McCloskey, in the name of the Catholic Union, to deliver the address, and invitations to the number of 1,600 were sent out. On April 10, in the presence of the Most Rev. Archbishop, many priests, and a large body of the laity, the lecture was given. In substance and in tone, Father Currier's address was a classic. Setting forth in masterly style the aim and end of the Order, he captivated the audience and enkindled a warm affection for the saintly daughters of the illustrious Theresa of Jesus.

The address was afterwards published in pamphlet form and together with a circular signed by nine prominent laymen, was sent to about 800 Catholics (250 clergymen and 550 laymen) with an urgent appeal to contribute to the foundation. Many favorable answers were promptly received, and on May 31, 1890, His Grace Archbishop Williams was notified that \$5,000 had been promised in aid of the prospective establishment, and that a most cordial feeling towards the Carmelites had been generally manifested. Shortly afterwards the Archbishop invited the nuns to begin a foundation in Boston.

On their arrival here, Father Currier was among those who met them at the railroad station and conducted them to their new home at Centre and Cedar Streets. On August 28, he said the first Holy Mass in the monastery and immediately afterwards spoke briefly, recalling how providentially the foundation

had been established, and how wonderfully all obstacles had vanished when once the work had been undertaken. He then made a tour of the house and blessed every room.

The Fathers of the Mission Church count it one of "The Glories of Mary in Boston," that a former member of their community was among the instruments chosen by God to bring upon this city the great blessing of a Carmelite foundation. They confidently believe also that the success of their labors has been due, in some measure at least, to the fervent prayers of the devoted daughters of St. Theresa.

On Low Sunday, April 5, 1891, the Rev. Peter Doyle, C. SS. R., who had been ordained the day before at Ilchester, Md., by His Eminence Cardinal Gibbons, sang his first Mass. The Rev. Andrew Wynn, C. SS. R., was deacon, the Rev. Henry Gareis, C. SS. R., subdeacon, and the Rev. William Luecking, C. SS. R., Prefect of Students at the Redemptorist seminary, archpriest and preacher.

On October 4, a grand mission of three weeks' duration was opened in the church by four Redemptorists from the St. Louis Province; the Rev. Fathers James McLoughlin, John B. MacGeough, Thomas Brown, and James Mayers. At 10:30 A. M. the Rev. Father Rector Frawley and the officers of the Mass, preceded by the cross-bearer, the acolytes, and the other altar-boys, entered the sanctuary and proceeded down the aisle to the vestibule, where they met the missionaries, whom they escorted to the altar; all the priests meanwhile singing the Benedictus. Solemn Mass was celebrated by the Rev. Michael Corduke, C. SS. R., assisted by the Rev. Henry Gareis, C. SS. R., as deacon, and the Rev. Alexander Klaunder, C. SS. R., as subdeacon. To the right of the high

altar, a large black cross lightly draped in white linen lifted its sombre form, typifying the Mercy of God, which blots out the sins of the truly contrite.

Of the dedicatory exercises in honor of Our Blessed Lady, the *Boston Globe* said:

"The dedication services were of an unusually solemn and impressive character. The vast basilica was brilliantly illuminated from basement to dome, the lights of the latter shining far out in the darkness and forming a radiant circle, which, with the flood of golden light streaming from the stained glass windows, could be seen at a great distance.

"The interior of the church had been elaborately decorated, and presented a beautiful scene. A shrine, erected at the Gospel side of the altar in honor of the Blessed Virgin, was about 40 feet high by 20 feet wide. Designed by Rev. Henry Gareis, C. SS. R., it was a marvel of taste and beauty and harmonized perfectly with the Romanesque architecture of the church. Hundreds of twinkling lights upheld by golden candelabra, gleamed amid a wealth of choice exotics and other potted plants artistically arranged, while in front and on either side of the shrine, was a profusion of brilliant flowers, mingled with palms and potted plants, and from the sides depended festoons of smilax.

"Surmounting the shrine was a magnificent oil painting of the Madonna and Child, a copy from DeSchwanden, which was encircled by an arch of lights, making a halo around this exquisite work of art. . . . "

The harvest reaped was 7,563 confessions and five converts.

SILVER JUBILEE OF THE MIRACULOUS PICTURE.

A solemn Triduum was held, December 6-8, to commemorate the 25th anniversary of the restoration to public worship of the miraculous picture of Our Lady of Perpetual Help in Rome. In its past history, famous for big events, the Mission Church had held many tremendous crowds, but never any so tremendous as those which assembled on this occasion. Never before had there been such a widespread manifestation of devotion to Our Lady of Perpetual Help. During the Triduum several wonderful cures, which will be described elsewhere, were wrought. The sermons were preached by the Rev. Frederick W. Wayrich, C. SS. R., Rector of St. Alphonsus' Church, New York. In an article on the close of the Triduum, the Boston *Pilot* for December 19, after giving the name of the preacher, said :

"There was much to inspire him. The Triduum had brought out a marvelous display of the faith in the hearts of the Catholics. By the thousands they flocked to the church during the three days' devotion, not only from every section of the city, but from every state in New England. . . . Not less than 20,000, all told, visited the shrine during the day (Dec. 8) God rewarded this remarkable faith with remarkable favors."

On March 9, 1892, the church was visited for the second time by the dreadful spectre of fire. At half past three in the morning, Bro. Chrysostom saw flames issuing from the two large windows in the lower sacristy, and at once awakened the other members of

the community ; Bro. Xavier sent in an alarm for the fire-engines. In about ten minutes the firemen succeeded in getting the fire under control, but it took them nearly three hours to extinguish it completely. The flames entirely destroyed both the upper and lower floors of the boys' sacristy, and approached so near St. Joseph's altar as to consume the woodwork beneath the bricks. How the fire originated would be hard to say. The damage to the sacristy was estimated at \$9,000; to the vestments, at \$6,000. The former loss was fully covered by the insurance ; the latter, only partially. The sympathy manifested by the people was widespread and practical. The men of the parish held a meeting in the basement of the church the following Sunday, March 14, and projected a movement to raise the balance necessary to cover the total loss. The Very Rev. Ferdinand Litz, Superior of the Baltimore Province, headed the list with \$300. Within three months the requisite sum had been realized, and on May 15, a Solemn Mass was offered in thanksgiving to God for having preserved the church from fire. Happily, the firemen who had worked among the burning timbers escaped uninjured. This remarkable fact Father Frawley attributed to the special protection of Our Lady of Perpetual Help.

The Blessed Sacrament Parish.

At this juncture in the history of the Mission Church, an event of distinct importance took place, namely, the birth of her fair daughter, the Blessed Sacrament Parish.

"In the last ten or a dozen years the number of Catholic residents of Roxbury had largely increased. By 1891 the need of further church accommodations was severely felt, and Archbishop Williams saw it was necessary to create

another parish. This step had its objections, and he accepted, as a temporary expedient, the proposal of the Redemptorist Fathers to build a school chapel for the suffering district within their lines and attend it from the Church of Our Lady of Perpetual Help. With a view to future necessities, the Fathers secured a lot situated at the junction of Creighton and Centre streets, measuring about three acres. Here upon a site some rods to the rear of Centre street, a tasteful frame structure of two stories was erected. On the first floor were an office and six classrooms suitable for a school. The upper floor was devoted to a chapel, which, well lighted and ventilated, was capable of seating 1,000 people. On May 22, 1892, the building was dedicated under the name of the Chapel of the Blessed Sacrament. The ceremony was performed by the Archbishop, assisted by Rev. Thomas Magennis, Rev. Arthur Connolly, and Rev. Michael Sheehan, C.S.S.R. Father Magennis was celebrant of the High Mass, Fathers Connolly and Sheehan acting as deacon and subdeacon, respectively. The Rev. Joseph Wissel, C.S.S.R., the first superior of the Mission Church, preached the dedicatory sermon." (History of the Catholic Church of New England, Archdiocese of Boston; Blessed Sacrament Parish, p. 165.)

Divine Providence, however, had its own wise designs in regard to the new church, and shortly afterwards unforeseen circumstances compelled the Fathers to ask to be relieved of their charge. The request was granted, and, thereupon, the parish of the Blessed Sacrament was formed. On June 19, the Rev. Arthur Connolly, who had been appointed pastor of the new parish, was introduced to his flock by Father Frawley, and at once assumed full charge.

The section of the Mission Church parish thus detached, lay south by southwest, and extended from Fisher Avenue to the line of the Jamaica Plain parish.

Another event of 1892 that stands out prominently was the blessing, on September 25, of the statue and the grotto of Our Lady of Lourdes in the community

garden. About three thousand people witnessed the ceremony. Father Frawley was celebrant, Father Corduke, deacon, and Father Gareis, subdeacon. The procession, which was composed of representatives of the five divisions of the Holy Family and 100 girls dressed in white, moved down the middle aisle of the church to the street, and through the large gate to the grotto. After the singing of the Litany of Our Blessed Lady and the Magnificat by the juvenile choir, the statue was blessed by Father Frawley. Father Sheehan preached from an improvised pulpit near the grotto. He began his discourse by giving a short historical sketch of the Apparition at Lourdes ; he then showed the designs which Our Blessed Mother had in view in deigning to appear to the little shepherd girl, and concluded by stating that the motive which prompted Father Frawley to erect the statue was one of thanksgiving to the Mother of Perpetual Help for having preserved the church from fire. For an hour or two after the services, hundreds of people remained round the grotto, in order to admire its beauty and to pray to Our Lady of Lourdes.

During the historic celebration in Boston of the fourth centenary of the discovery of America, the Mission Church parish sustained, especially in the monster parade of October 21, her reputation for doing things in a creditable manner. The people were carefully trained up to the spirit of the occasion and to the part they were to play. At a conference to the married men of the Holy Family Association in the early part of the month, Father Sheehan depicted in graphic style the life and the immortal achievements of the great Columbus. On Sunday, the sixteenth, in another talk somewhat similar in trend and tenor, he called on all the men to celebrate in an appropriate manner the glorious anniversary. A day or two later

a mass meeting was held, and an elaborate program devised.

On the eve of the parade, the church and the rectory were tastefully decorated with flags, bunting, and shields emblematic of Spain, Portugal, the United States, and the State of Massachusetts; in the midst of the gay display hung a large portrait of Columbus. In accordance with the wishes of the Most Rev. Archbishop, an exhibition was given that night in the school hall. Before an appreciative audience of 1,200 people, the school children, arrayed in gorgeous costumes especially designed for the occasion, presented an inspiring *tableau vivant*. The entertainment, in which the children showed remarkable proficiency, consisted of songs, recitations, and symbolic representations.

The following morning the Mission Church division, comprising over 1,000 men, assembled in front of the school, where the various units took their appointed places as follows :

1. The Band, consisting of 24 pieces.
2. 475 married men of the Holy Family Association, wearing badges and aligned in columns four deep.
3. Six drummers with tambourines.
4. Six barouches, in which rode Father Frawley, the other Fathers, and certain representative men of the parish.
5. Another contingent of men—350—in columns of four, wearing badges.
6. A beautiful float, with the “angel” choir of the parish, consisting of young women attired in costumes that symbolized the sun, moon, and stars. Above the float was suspended a large American eagle.
7. 150 boys dressed in white blouses and black knickerbockers, each boy carrying the National Flag.
8. A float representing Columbus, with his hand on the Globe, the aboriginal redman, Washington, Franklin, and other national celebrities.

Interspersed in the procession were a number of standard bearers and marshals on foot and in saddle, each man wearing a green badge with a golden rosette.

On reaching the church, the marchers halted with uncovered head to admire the decorative scheme. Two large pennants, representing the United States, were objects of general appreciation. They were suspended gracefully from the upper windows of the rectory, while two green flags with a gold harp in the center, flanked both sides of the main entrance. From the church the men marched to the cathedral, where, in the presence of the Most Rev. Archbishop, the clergy of the diocese, and a great number of the laity, a statue of the famous discoverer was unveiled. Eloquent speeches were made by Col. Appleton, and the Portuguese and Italian consuls.

On Sunday, December 11, the Rev. John Cook, C. SS. R., celebrated his first Mass. The Rev. Michael J. Sheehan was deacon and the Rev. Michael Corduke, C. SS. R., subdeacon. The Rev. William G. Luecking was archpriest and preacher. Father Cook was ordained December 7, at Ilchester, Md., by His Eminence Cardinal Gibbons.

In May, 1893, a periodical entitled "The Monthly Messenger of the Mission Church Parish" was launched, with the Rev. Alexander Klauder, C. SS. R., as editor. Its subject-matter was declared to be "church announcements, notices of celebrations during the coming month, the monthly calendar of feasts, indulgences to be gained, notices of entertainments in connection with the parish, accounts of the activities of the various institutions and societies of the church, short instructions on Catholic faith and practice." The prospectus further said: "The Messenger is to consist of 16 pages, half of which is to be devoted to church matter, the other half to advertise-

ments. The parish neither gains nor loses financially by the enterprise ; the advantages, however, of putting notices in print and of circulating them among the people are of incalculable value." On the last Sunday of every month, 4,000 copies were distributed gratis. The Messenger soon proved to be a success and became a permanent institution in the parish. Its present circulation is 5,500, an average of two copies for every family in the parish ; thus it is a very effective means of communication between priests and people.

Father Frawley was originally informed, May 21, of his reappointment as Rector. As might be expected, the news was highly gratifying to the community and to the parish.

The Rev. Maurice Bonia, C. SS. R., who had been ordained priest August 29 at Ilchester, Md., by His Eminence Cardinal Gibbons, celebrated his first Mass September 3. Father Frawley was the preacher on the occasion.

In October the Redemptorist Fathers of Boston, represented by Father Frawley, addressed a petition to the Honorable Board of Aldermen to change the name of Bumstead Lane to St. Alphonsus Street. About two months later, to the great gratification of all concerned, the petition was courteously granted. One of the results of this appropriate move was that within a short while several new houses were built on the west side of St. Alphonsus Street. Attracted by its hallowed name, a number of good Catholic families took up their residence there, and the surroundings began to assume an air of decided respectability. In order to heighten the beautiful aspect of the street, Father Frawley made improvements in that section of the community property that faced thereon. One or two outhouses, unseemly relics of a former day,

were razed ; the old fence was torn down, and for it was substituted a new one extending to the gate ; above the gate-entrance, the ground was nicely levelled ; below, it was beautifully terraced.

On Sunday, June 17, 1894, the Rev. Eugene Mulheran, C. SS. R., sang his first Mass. He was assisted by Father Frawley as deacon and the Rev. Thomas Galvin, C. SS. R., as subdeacon. Father Henning preached with all his old-time force and eloquence. Father Mulheran was raised to the dignity of the priesthood June 14, at Ilchester, Md., by His Eminence Cardinal Gibbons.

In September Father Frawley procured from "The Little Church Around the Corner," in New York, a hydraulic organ, which he installed in the upper church. The old organ, which had thrilled many a heart and spoken the language of the angelic hosts, was then gently relegated to the basement.

On November 19, once more and for the third time, Father Frawley was designated Rector of the Mission Church. His second term was a short one, because the new Superior General of the Redemptorists, the Most Rev. Mathias Raus, made the appointments as soon as feasible after his election on March 1, 1894, to succeed the Most Rev. Nicholas Mauron, who died July 13, 1893.

At the invitation of the reverend pastor of old St. Patrick's Church, Northampton Street, Father Frawley said Mass there, where, 45 years before, he had been baptized. The venerable church was built in 1836, when bigotry was rife and rampant in Boston. The Know-nothing mob tried hard to prevent its erection, and, when it had been finished, declared that no priest should ever celebrate Mass in it ; as a result it was guarded night and day by men of the parish. In 1894, it was abandoned for the present St. Patrick's

Church, at the junction of Dudley and Magazine Streets, in the Mt. Pleasant district of Roxbury. The Mass offered up by Father Frawley was attended by about 500 people, who came to bid adieu to the old church where they had worshipped so long.

The Beautifying of the Church.

“All the glory of the king’s daughter is within in golden borders, clothed round about with varieties.”

In 1893, Father Frawley, in his great devotion to the Mother of Perpetual Help, conceived the idea of decorating and thoroughly renovating the church. His views on this point were clearly expressed in the following lines which appeared in the *Messenger* for July, 1894:

“The architectural beauty of the Mission Church is beyond question. Everybody who beholds the church for the first time is struck with surprise and wonder, but the usual exclamation follows, ‘What a grand church it will be when finished!’ The members of the Mission Church parish are proud of their church, but all seem to think, and most admit, that there is a great deal of room for improvement.

“Yes, we must begin now to improve the church. The walls, which in some places have been shedding their plaster, must be painted or in other ways secured against that defect. The once white walls that have become unsightly must be tinted and decorated. But what is most important of all is—the building of new altars, especially of a grand high altar. Nothing temporary must be put up. It would be a waste of money. Nothing that would be an apology for a grand altar, in imitation of something better, would be satisfactory. Only a genuine article of the largest and grandest design and of the best material, all in keeping with the noble architecture of the church, will answer the expectations and purposes of the Mission Church people.

“The improvement of the choir and the building of a

first-class organ are further requisites of the general scheme of embellishing the church."

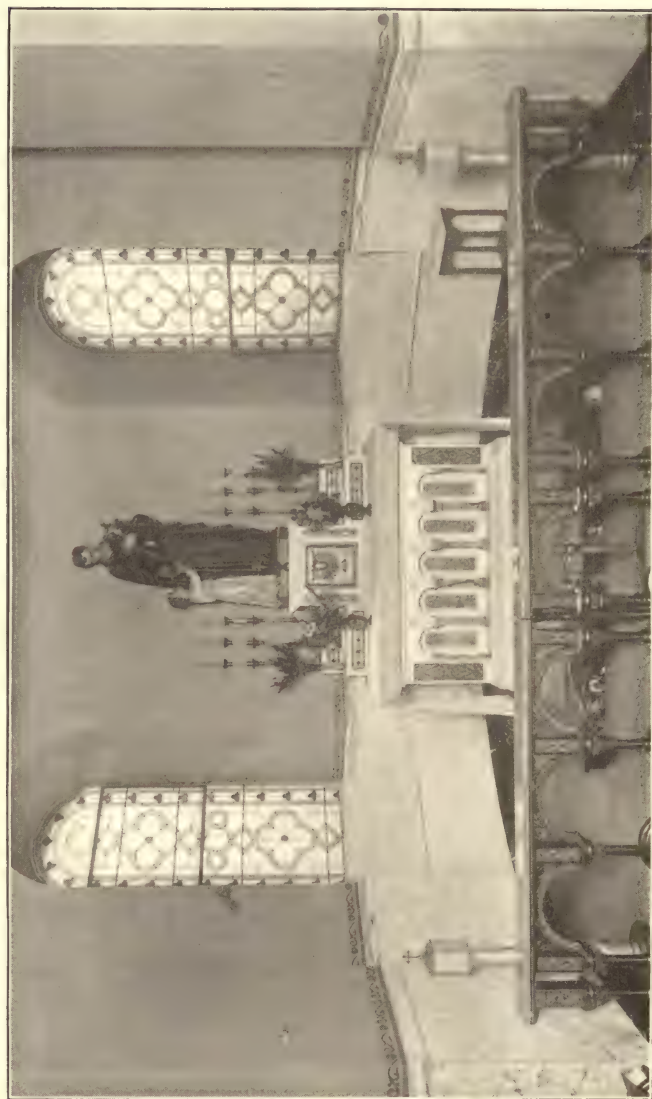
As Father Frawley viewed the church in its bare, rough finish, he felt that if placed in the hands of an able and experienced artist, it would be transformed into a magnificent temple; and since the field for decorating was so fertile in fine possibilities, it would be a shame to neglect a work which would enhance so much "The Glories of Mary in Boston." But, as we have already implied, the decoration of the church was only one item of the comprehensive plan of improvement. Other points, not previously mentioned, were: the execution of mural paintings, the inlaying of the floors of the sanctuary and the sacristy with mosaics, the marbleizing of the walls, the erection of new Stations of the Cross, the installation of new stained-glass windows, the addition of electric fixtures for lights to be used on extraordinary occasions, and last, but by no means least, the beautifying of the Shrine of Our Lady.

The task before Father Frawley was no child's play; on the contrary it was a man's job of staggering magnitude. No one realized this better than he, but, being a man of initiative and courage, he did not shrink from the responsibility. Naturally prudent and foresighted, he carefully studied and weighed every phase and element of the great undertaking. He realized clearly that part would have to answer to part, and all details combine to form one mighty whole. He grasped the entire situation perfectly and went about the work scientifically. There was no blind guesswork, no trusting to luck, no leaping in the dark in the foolhardy hope of somehow or other landing safely.

Competitive bids were opened. After lengthy consultation with experts and patient and exhaustive



MAIN ALTAR IN LOWER CHURCH
Erected in 1906



ST. GERARD'S ALTAR IN LOWER CHURCH

study of the many plans and specifications submitted, Father Frawley awarded the contract for the decorating to the firm of L. Haberstroh & Son of Boston ; the mural painting was entrusted to Mr. William Lamprecht of New York, the greatest portrait-artist in America ; the contract for the marble altar went to V. A. Fucigni of New York ; and, for the mosaic work to C. J. Purcell of New York. The marbleizing of the walls was given to L. O. Garrett, and of the pilasters and columns to L. Haberstroh & Son.

On Easter Monday, April 15, 1895, the carpenters began to erect the staging in the church, preparatory to the work of decorating. The Sacred Image of the Mother of Perpetual Help was privately removed to the basement, where at the same time were set up five confessionals which had been used in the old church in the early seventies.

A Collection Committee was organized August 18, under the direction of the Rev. Henry Gareis, C. SS. R., and it was announced that those who would contribute the desired amount to the erection of the high altar would have their names inscribed in a silver heart. The *Monthly Messenger* said :

“We desire very much to have the names of all those who contribute to the erection of the altar placed in a beautiful niche in the altar, near the Tabernacle. Two hearts of silver lined with gold will be deposited in this niche. One, the larger of the two, is to represent the Sacred Heart of Jesus ; the other, the Sacred Heart of Mary. . . .”

The two hearts were made by the Gorham Manufacturing Co. of Providence, R. I. On both are engraved the words, “Mission Church” and “God bless the donors.” They were both imbedded in the altar itself, as an eternal memorial of the generosity of those who gave the stated sum to the Church Dec-

oration Fund. Every week Holy Mass is said for those whose names are inscribed in the Hearts.

With the blessing of Our Lady of Perpetual Help, the great work begun for her honor and glory progressed smoothly and rapidly. On November 7, the first shipment of the high altar was received from Italy. The same day Mr. Alcan, an artist of recognized ability, began the execution of the mosaics. About three weeks later, the staging was removed and all the manifold beauties of the decorator's art were revealed. The Stations of the Cross arrived February 14, 1896, and a few days later were canonically erected by the Rev. Father Leonard, O. S. F. On the 16th, the Communion rail came from Italy, and the handsome crystal crucifix, the gift of Senator John F. Cronan, from France. From February 24 to March 6, the marble-workers were engaged in erecting the Communion rail.

On March 9, the old wooden high altar was dismantled and demolished. Although it had been in existence only eighteen years, many happy recollections clustered round it. At it more than 20,000 Masses had been said, and nearly 3,000 of the younger generation had received their first Holy Communion; while to souls unnumbered it had been what the Pillar of the Cloud by day and the Pillar of Fire by night were to the chosen people of God wandering through the desert. The last Mass at the altar was celebrated by the Rev. Maurice Bonia, C. SS. R., of Quebec, Canada.

"The Second Spring."

"The winter is now past, the rain is over and gone . . . Arise, my love, my beautiful one and come."

As we have previously mentioned, during the renovation of the upper church the wonder-working picture of Our Lady of Perpetual Help was relegated to the basement. She who is "as fair as the moon" had suffered an eclipse. A dreary winter had settled over Her whose sweet presence brings springtime in the life of the soul. But with the advent of the month of May, the shadows were lifted, the frost was loosened, and Our Blessed Mother came forth from the gloom and the rime, to take her place of honor again at the Shrine. Father Frawley determined to invest the re-enthronement of the Sacred Image with the most impressive and magnificent ceremonies, so as to make it an event that should never fade from the memory. For Our Lady of Perpetual Help it was to be the "coming in of a Second Spring." The flowers were to appear in our land; the fig-tree was to put forth its green figs; the vines in flower were to yield their sweet smell.

Sunday, May 3, was the date set for the apotheosis of the Blessed Mother. At 7:30 P. M., the head of the procession emerged from the basement; the orchestra struck up a soul-stirring piece, every light was flashed on, a splendor almost like that of noonday prevailed, and the church became the Enchanted Palace of Mary. Father Corduke was celebrant of the rite, Father Galvin, deacon and Father Corr, subdeacon. Twelve girl graduates of the parochial school carried the picture of Our Lady of Perpetual

Help, and immediately behind it walked the two grizzled veterans, the Rev. Father O'Connor and the Rev. Father Oates, who were preaching the glories of Mary in the days of the old church. As the procession moved gracefully up the aisle, the sweet, clear, silvery voices of 600 children were raised heavenward in praise of the Holy Virgin, and every heart was stirred with love of Her who has a mother's heart for all. The splendid music of the orchestra, the deeply devotional hymns, the dazzling array of banners, nodding as if in prayer, the immaculate white dresses of 300 little girls, who radiated the delightful charm of childish simplicity, the happy, innocent faces of 300 little boys, the richly-robed priests, and, above all, the burning love and devotion strikingly manifested by nearly 2,700 loyal clients of Our Blessed Lady—all contributed to make the event one which the heavenly host and the Queen of Heaven must have been delighted to contemplate. The sermon, a beautiful tribute to the peerless Mother of God, was preached by Father Frawley. He was truly eloquent because he spoke the language of the heart, the language which Our Lord Himself used when He conversed with His Holy Mother in the quiet seclusion and blessed peace of Nazareth. The coronation ceremony was brought to a fitting close with the singing of "Holy God, We Praise Thy Name."

The Mission Church When Renovated.

By the end of August, 1896, the renovation of the Mission Church, excepting the installation of the new organ, was complete. At that time art critics of wide experience and sound judgment gave it as their professional opinion that in every respect the church was entitled to be called very beautiful. The artists, after

a careful study of the architecture of the edifice, judged aright the greatness of their opportunities, and, in the event, rose fully level to them. The high altar, the Stations of the Cross, the stained-glass windows, the dado and the marbleized work, the mural decorations, and the figure paintings were all conceived and executed in perfect harmony with the noble architectural lines of the church.

The high altar is of pure white Carrara marble wrought in Italy, especially for the church. Its delicate tracery, which reveals the deft touch of the master, at once excites admiration. In the central niche is a statue of the Mother of Sorrows holding a crown of thorns. Her sweet countenance is eloquently expressive of tender love of her Divine Son and of deep grief over His sufferings and death. The attention of the observer is instantly attracted by the wonderful expression of the eyes, which tell so graphically the story of the seven-edged sword of sorrow. Other noteworthy points are the naturalness of each fold of the garments, the gracefulness of each curve of the limbs, and the precision of each facial lineament. This statue, like the altar, is of Carrara marble and is chiselled from one block. On the Gospel side of the altar, is a statue of St. Michael with drawn sword ; on the Epistle side, a statue of St. Gabriel holding a scroll with the device, "Ave Maria." The niches are finished in mosaic and gold leaf and when illuminated present a splendid appearance.

The floor of the sanctuary is inlaid with mosaics and ornamented with two elegant designs : first, the grapevine and the wheat, emblematic of the Holy Sacrifice of the Mass ; and, second, the angel, the eagle, the ox, and the lion—the conventional symbols of the four Evangelists. The Communion rail is of white marble delicately carved and is supported by

columns of onyx. The Stations of the Cross are carved in relief, and are tinted with cream and gold.

The stained-glass windows, the typical high-grade Munich product, are in complete accord with the other beauties of the church.

The Cronan window (gift of Hon. John F. Cronan) portrays the apparition of Our Lord to St. Mary Margaret Alacoque. The Saint is seen on her knees, her humble countenance filled with astonishment at the thought that she has been selected for the sublime task of propagating devotion to the Sacred Heart of Jesus. The scene of the manifestation, the convent garden, adds life and animation to the picture. The observer sees the birds fluttering in the trees, while at the feet of the Saint the scarlet rose and the immaculate lily, apt symbols of love and purity, are gracefully blooming with a beauty caught from the Eternal Gardens. Our Divine Saviour is represented pointing to His Sacred Heart, while explaining to His chosen servant the priceless treasures of His Infinite love. His majestic countenance reveals His deep grief over the black ingratitude of men, in spite of His boundless and all-embracing love for them. Nearby are angels adoring Him who has made man "a little less than the angels."

The Children's Window.—The school children, not to be outdone by their elders, donated a beautiful window representing one of the most touching scenes spoken of in the Gospel, Jesus blessing the children who had been brought to Him by their parents. "Suffer the little children, and forbid them not to come to me, for the kingdom of heaven is of such." Our Lord is pictured sitting alongside of a well. Two naive little tots approach Him; the one puts its hands on the lap of Christ; the other kneels at His feet. The two men standing to one side are Peter and John.

Jesus lays His sacred hands on the children, and two pure hearts are filled with joy, and two fond mothers beam with delight.

The Hanley Window (gift of Col. P. T. Hanley) depicts in vivid colors that sombre mystery in which were concentrated all the mental sufferings of Our Lord — His Agony in the Garden. The Comforting Angel, with the chalice in his hands, is seen hovering over Jesus, who has just waded through the Red Sea of His Blood, but is calm and tranquil again and perfectly resigned to the Adorable Will of His Heavenly Father. Our Divine Saviour welcomes the Heavenly Messenger and nerves Himself to drain the bitter cup to the very dregs. A short distance away, we behold the disciples fast asleep. "Could you not watch one hour with me?" The ever-impetuous Peter is represented with his sword at his side; John is slumbering soundly, with His head on the lap of James, whose arm is thrown round the neck of the Beloved Disciple.

The Connolly Window (gift of Bartholomew Connolly) shows Mary Magdalen immediately after she has finished anointing the feet of Jesus. She has just heard the blessed word of forgiveness, and appears the very personification of humility and contrition. In striking contrast with her demeanor, is the attitude of Simon, who holds up his hands in horror at the thought that Jesus should allow such an infamous sinner to approach Him. Even the Apostles, one of whom is evidently St. John, are astonished at this act of infinite mercy and condescension on the part of their Master.

The Holy Family Window (gift of the Archconfraternity of the Holy Family) presents a beautiful scene in the humble house at Nazareth. The day's work finished, Mary is engaged in holy meditation. The Boy, John Baptist, who is visiting his Cousin, is

frolicking with a pet lamb ; the Divine Child is playing with chips of wood which have fallen from Joseph's bench. Suddenly Jesus becomes thoughtful. Apparently by accident, but really by design, He has formed a cross, the sight of which awakens in His mind the awful thought of His bitter Passion and Death. A sudden silence falls on the little group. Mary suspends her reading and gazes with sympathetic and loving interest at her Divine Son. Joseph looks intently at the expressive symbol which will one day claim the Heavenly Child as a Redeeming Victim. Even the little John stops his childish pranks, in order to study the strange figure fashioned by the hands of his Cousin. St. Elizabeth is just about to enter the room, and, noticing the grave looks of the sacred circle, understands that something unusual has occurred. In a moment she, too, will learn the reason of the pensive silence ; she, too, will see the ominous miniature of Calvary's Cross.

The Hynds Window (gift of Ann Hynds) has for its subject the Visitation of the Blessed Virgin to her cousin Elizabeth. A smiling landscape, diversified by hills and vales and swelling uplands, and arched by a clear blue sky, is unfolded to our view. In the foreground we behold two women ; the one, long past the meridian of life ; the other, still in the early morning of her earthly career. Elizabeth has seen the Holy Virgin crossing the hills, and knowing by divine revelation what great wonders God has wrought in Her, goes out to meet Her, and falling on her knees, greets Her for the first time as the Mother of the Redeemer. Mary, filled with joy at the thought of the marvels that have been accomplished in Her, extends her arms in affectionate greeting, and in an ecstasy of love, sings the praises of God in the sublime canticle of the Magnificat.

The Conroy Window (in memory of the Rev. John A. B. Conroy) delights the eye with the famous apparition of Our Blessed Mother at Lourdes. Her raiment suggests the splendors of heaven; the mantle is of purest white; round it is a girdle of blue, falling in two long bands to within a short distance from the feet, which are adorned with two roses of golden hue; a white veil covers her head, and a chaplet hangs from her hand. The little girl to whom she appears, Bernadette Soubirous, has fallen on her knees, and with wonder and awe contemplates the entrancing vision. At the feet of the Immaculate Queen is seen the miraculous spring whose waters have brought health and strength to millions of stricken ones the world over. Some distance away, we behold the beautiful church erected in honor of the Blessed Virgin by the faithful of France.

The Kennedy Window (gift of John J. and Louisa J. Kennedy) portrays the Annunciation of the Blessed Virgin Mary. The Archangel Gabriel is represented in the act of entering the room of the humble Virgin at Nazareth, and making known to Her the glad tidings that She has been chosen to be the Mother of the Redeemer. Mary, engaged in prayer, is aroused from her meditation by the entrance and the salutation of the celestial courier; She is startled and troubled at the tremendous import of his words. Her difficulty settled, She gives her consent, and a ray of light from the Holy Spirit is seen descending on Her. "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee." The Archangel, clothed with the majesty of Heaven, bears a scroll with the words "Hail Mary." His fiery wings, symbolizing his burning love of God, intensify the magnificence of the sublime picture.

The Carberry Window (gift of Hon. William G.

Carberry and Wife) perpetuates the memory of a famous incident in the life of St. Alphonsus. When, in 1731, the town of Foggia, in Naples, had been ravaged by a terrible earthquake, the saintly Bishop of the diocese was anxious to have his people profit spiritually by the calamity. In the place, there was venerated a very ancient and wonderful picture of the Mother of God. St. Alphonsus, who had been preaching a mission in the neighborhood, was invited by the zealous Bishop to conduct a novena in her honor at Foggia. The crowd that came to the exercises was so immense that many could not gain admission to the church. The picture was then placed on a temporary altar at the door, where the Saint preached so as to be heard by those outside. One day, thinking himself alone, he went to examine the miraculous painting more closely, but he had scarcely begun to do so when his heart became so inflamed with love for Her who had lavished on him so many favors, that in an instant he was rapt into ecstasy. He was raised several feet from the ground and remained suspended in the air, while a dazzling shaft of light issuing from the picture, suffused his countenance with a heavenly glow. This extraordinary manifestation lasted fully an hour. The original picture is still preserved in the Redemptorist house at Ciorani, Italy. A study of the window shows that it reproduces with the greatest fidelity every detail of the marvelous occurrence.

The Sproules Window (gift of Thos. F. and Ann Sproules) brings home to us the ever-blessed scene of the first Christmas. With exquisite charm it portrays the Incarnate Beauty of the Divine Infant, who, though suffering keenly from his miserable surroundings, reveals not the slightest trace of pain on His sweet face. A heavenly smile plays about His lovely lips ; His little arms are outstretched in welcome ; we

can almost hear Him inviting us to come and rest on His bosom. In rapturous delight Mary is kneeling at the side of Jesus. For very joy She cannot speak, but her look expresses the ineffable bliss that fills her soul. Joseph, beside himself with awe and wonderment, profoundly adores the Great God of Heaven and Earth, in the guise of a helpless Babe. The Angel near the Crib is lost in admiration at the infinite humility of his All-powerful King. The two lowly shepherds are the picture of innocence and simplicity ; the one has quickly removed his hat and thrown aside his crook ; the other, having brought along his flute, is regaling the Heavenly Babe with a tune familiar to the shepherds of Judea.

The Whelton Window (in memory of Bartholomew Whelton) depicts the Finding of the Child Jesus in the Temple. In vivid form we behold Him, a beautiful Boy, explaining to the Doctors in the Temple the meaning of some obscure passage in the Law. One of them holds an open book, while gazing in admiration at the Youthful Prodigy ; two others, lost in wonder, are intently studying the Child ; while a fourth, apparently not fully convinced, is vainly striving to find a passage which will contradict the explanation of the Infinite Wisdom. At the entrance of the Temple, we see the familiar figures of Mary and Joseph, who, at last after three days' search, have found the object of their fond love.

The Gately Window (gift of Rose and Bridget Gately) exhibits Our Divine Lord in the act of conferring on St. Peter the Keys of the Kingdom of Heaven. The three figures standing to one side represent the disciples who were with Peter. They are closely watching him, and seem to be greatly affected by his humility ; they show evident signs of deep reverence for him, whom Jesus is investing with the

authority of Prince of the Apostles. In the distance, one sees clearly the outlines of St. Peter's, in Rome, resting on a rock, and is thus reminded of the words of Christ to Peter, "Thou art Peter, and on this Rock I will build my Church." This window was the last to be put in.

Although, at this writing, the entire decorative scheme of the church is being changed, nevertheless, the artists did excellent work in 1896. In order to emphasize the structural beauties of the edifice, the decorators made it a fundamental principle to retain the keynote color: a warm, opalescent gray and ivory, which is seen especially in the variegated Scotch polished granite columns which support the arches of the church.

The color of the walls, above the scagliola wainscoting, was a soft gray, which, as it approached the ceiling, gradually shaded off into a pleasing ivory tint. The nice gradation thus achieved required great technical skill and a highly-developed sense of color.

The sharply-groined ceiling of the nave was beautifully decorated, the numerous panels having been bordered with elegant designs, each filling exactly its appointed place, and all maintaining a perfect balance. The panels were of an atmospheric grayish green—a tint restful, soothing and serene. The borders were of soft ivory, with excellent tracery in mild iridescent tones emphasized in gold. The ribs of the arches, which were of a delicate ivory, served to furnish sharp outlines against the borders on each side. At the intersection of the ribs were bas-reliefs, ivory-tinted and enriched with bands of gold. The ceiling of the dome constituted a very striking feature of the decorative scheme; the color was exceedingly light, with a heavy gold treatment, the beauty of which

was enhanced by the delicate amber- and rose-tint of the stained-glass windows.

The design of the ceiling was a rich silvery green ground, with bright stars modeled in low relief and gilded. The four pendentives beneath the dome contained paintings of the four Evangelists, in deep colors on a background of pure gold. The borders of the panels were of a light cream color, with detached ornaments in red, peacock-blue, and gold; the surrounding architectural moldings were of light ivory. Round the base of the dome were columns of mild sienna, with old ivory capitals gilded.

In the clearstory, above the big granite columns which extend round the entire nave and support the arches of the triforium, were beautifully marbled columns of sienna and onyx, of soft roseate hue, decorated with pure gold and surmounted by carved capitals of old ivory. The spandrels of the clearstory arches were adorned with emblematic tracery in soft, tranquil color. The arches, architectural cornices and moldings were of a quiet ivory, while the soffits of the main clearstory arches bore a beautiful design painted in light warm colors, with deep, richly tinted background. Above the triforium arches were stained-glass windows with elegant borders of painted mosaic.

The portrait- or figure-paintings contributed wonderfully to the impressive beauty of the church. The most striking painting was the Crowning of the Blessed Virgin as Queen of Heaven, which graced the whole chancel arch or dome of the sanctuary. The central figures were, of course, Jesus and Mary. Seated on a throne of clouds in an atmosphere of golden glory, God the Son was portrayed in the act of placing the crown upon the head of His Immaculate Virgin Mother, who was kneeling at His feet.

The contrast of the colors was remarkably fine. Under the eye of the observer, the background of fervid gold seemed to grow richer. It presented a scene akin to those sometimes witnessed in glorious sunsets, which instinctively raise the heart to things divine. The spell of the golden background was intensified by the rich red mantle of Jesus and the azure blue robes of the Blessed Virgin. God the Holy Ghost, under the form of a dove, could be seen with outstretched wings immediately above Jesus and Mary. From the dove a flood of light descended upon the head of Mary, as a symbol of her overshadowing by the Holy Spirit. "The Holy Ghost shall come upon thee."

Surmounting the whole scene was God the Father, represented with the flowing patriarchal beard, which typified His eternal years. From Him all the heavenly glory radiated. Grouped round the central figures were eight archangels—four on each side; and these again were surrounded by choirs of the heavenly spirits, who appeared among the clouds.

This beautiful painting epitomized the whole Divine economy, from the fall of the Angels and the prevarication of man to the Redemption of the world. It forcibly suggested the fulfillment of the scriptural prophecies which foretold that the Messiah would be born of the Woman, who, with the moon under her feet and the twelve stars on her head, would crush the head of the infernal serpent, and finally be crowned Queen of Heaven. On the lower left side of the painting was St. Michael, with the flaming sword inscribed with the legend, "Quis ut Deus," "Who is like God?" This served to remind the beholder of the fall both of the angels and of man—a fall caused by the insane ambition of Lucifer and of Adam to become like God. St. Michael was represented for another reason also: because he is considered the defender of the Immacu-

late Conception and of the Incarnation. This opinion is based on the entire twelfth chapter of the Apocalypse, "And there was a great battle in Heaven, Michael and his Angels fought with the dragon." Opposite St. Michael was the figure of St. Gabriel, the messenger of Heaven chosen to announce to Mary the glad tidings of the Incarnation. The idea of the artist in selecting these two Archangels for his picture may, therefore, be thus briefly expressed : both Saint Michael and Saint Gabriel were employed by God in the Mystery of the Incarnation; consequently, both bear a relationship to the Son and the Mother ; and both, therefore, should be conspicuous when the Son and the Mother are exalted in glory.

On each side of the glory surrounding Jesus and Mary, the artist placed three other Archangels at different degrees of height. Those to the right, who were nearer to Our Lord, were represented bearing symbols which showed how Jesus, having suffered contradiction and humiliation, was finally crowned with glory and majesty. The lowest of the three held the star which led the Magi to Bethlehem ; thus were expressed the birth of Christ and the calling of the Gentiles to the true faith. "His own knew Him not," but strangers came from the East to adore Him. Furthermore, His own people rejected His mission ; they even put Him to death. This truth was symbolized by the second highest angel, who carried the crown of thorns and the other instruments of the Sacred Passion. Again, by His ignominious death on the Cross, Our Lord was degraded before the whole world ; but he was obliged to undergo this humiliation before entering into glory ; this dispensation of Divine Providence was brought out by the highest angel, who bore aloft the banner of victory, in order to show that Our Divine Saviour had conquered death. The artist

thus portrayed the Birth, Passion and Resurrection of Christ ; but in these mysteries Our Blessed Lady, from whom He took human flesh, played a prominent part ; therefore, they were fittingly represented in the picture of her Coronation. The three Archangels to the left bore symbols referring to the Blessed Virgin. The lowest clasped a lily entwined with thorns, which typified the Immaculate Conception : a lily pure and unsullied would stand out prominently if viewed among thorns, so does the Blessed Mother by her Immaculate Conception immeasurably excel every other child of Adam. The second highest Archangel carried a heart transpierced with a sword, in order to show that Mary, like her Divine Son, had to pass through the crucible of suffering. "And thy own soul a sword shall pierce." But her life of martyrdom was destined to be crowned with glory ; hence the highest Archangel held at arm's length a Crown of Roses — the Rosary.

Over the baptistry door, at the rear end of the side aisle to the east, was a striking painting of St. John baptizing Our Lord. Christ was represented standing in the limpid stream, and the Saint, in the act of pouring the water over the head of his Divine Master. Two angels holding a large sheet were depicted as coming down from the Heavens, which were open, and from which the Holy Ghost was descending upon the Christ, in whom the Father is well pleased. The humility and self-abasement of Our Lord, who submitted to be baptized by one of His own creatures, and the deep reluctance and shrinking timidity of St. John, who considered himself unworthy to perform this sacred function, were strongly emphasized. Saint John would not presume even to stand in the water with Christ, but was half-kneeling on a large rock.

In a corresponding position, at the end of the oppo-



CRIB IN LOWER CHURCH



PIETA IN LOWER CHURCH



SISTERS' CONVENT
Built in 1889



ORIGINAL MAIN ALTAR
Replaced by present Main Altar in 1897

site aisle, was portrayed the Flight into Egypt. With the Divine Child on her arm, Mary was seated on an ass led through the desert by Joseph. The fine blending of the colors expressed exactly the point of the picture. A sad realism brooded over all, and the beholder almost felt impelled to follow the Divine Infant across the bleak and arid wilderness until he should see Him safe at last from His cruel persecutors.

In the transepts were two full-sized paintings : one of St. Clement Hofbauer, C. SS. R., with arms outstretched as if in the act of preaching ; the other of St. Gerard Majella, C. SS. R., holding a crucifix and apparently meditating on the Sacred Passion of Our Lord.

The niches under the large painting of the Coronation of Our Blessed Lady, contained on a gold background the pictures of several Saints, all of whom but one were founders of religious orders. Beginning on the left, as one faced the altar, the following Saints were represented : Theresa, Augustine, Dominic, Ignatius of Loyola, Alphonsus de Ligouri, Bernard, Bruno, Francis of Assisi, Benedict, and Catherine of Sienna. In the niches on the Gospel side of the chancel were paintings of Abel, Noah, and Moses ; on the Epistle side, of Abraham, Melchisedech, and Isaias—the great characters of the Old Law. In the niches around the transepts were the pictures of the Twelve Apostles.

The chancel walls were embellished with delicate gold tracery against a crimson background. The effect by electric light was that of a fiery red, yet at the same time of soft crimson gold. These various shades, which harmonized perfectly with the other appointments of the chancel, intensified one's sense of the sacredness of the sanctuary, and suggested that

majesty and glory which a religious mind is wont to associate with the earthly dwelling-place of the Holy of Holies.

The baptistry was decorated in the Byzantine style—heavy, rich and deep. Every element of the design conferred a fitting solemnity on the sacred place where the Sacrament of Regeneration was administered.

A Grand Triple Celebration.

When Father Frawley began the beautifying of the church, he had in mind a magnificent celebration to be held at its conclusion, a series of festivities that were to commemorate three noteworthy events: the second centenary of the birth of St. Alphonsus, the twenty-fifth anniversary of his doctorate, and the Silver Jubilee of the Mission Church.

In the early part of August, 1896, Father Frawley began immediate preparations for a Solemn Triduum to be conducted September 27-29. A preliminary feature of the celebration was the consecration of the new high altar, on the 25th, by His Grace Archbishop Williams. The honor of celebrating the first Mass at the altar was accorded to the venerable Father O'Connor.

The first day of the Triduum was a beautiful autumn day colored with russet tints. Fully an hour before the time set for the Mass, the church was crowded. His Grace Archbishop Williams arrived at ten o'clock, and half an hour later the procession was aligned in the rectory. The ranks were composed of fifty priests, secular and regular, followed by the Rt. Rev. Bishop Healy of Portland, Me., the Most Rev. Archbishop Gross, C.S.S.R., of Portland, Oregon, and the Most Rev. Archbishop of Boston. As soon as the long file of clergymen reached the nave of

the church, the Grand Germania Orchestra of Boston, composed of 35 pieces, struck up Gounod's famous processional; and as the glorious train advanced towards the sanctuary, the church was progressively illuminated. The variegated floral decorations, which were in fine taste, served admirably to relieve the severe whiteness of the altar.

The Most Rev. Archbishop Williams, who presided, occupied his throne on the Gospel side of the sanctuary. Bishop Healy was seated on the Epistle side, while Archbishop Gross was celebrant of the Pontifical Mass. The deacons of honor to Archbishop Williams were the Very Rev. Ferdinand Litz, C. SS. R., Superior of the Baltimore Province, and the Very Rev. Abbe Hogan, S. S., President of St. John's Seminary, Brighton. Archbishop Gross was assisted by the Rev. Elias F. Schauer, C. SS. R. (former Provincial), as archpriest; the Rev. George J. Dusold, C. SS. R., Procurator of the Province, as deacon; and the Rev. William G. Luecking, C. SS. R., Prefect of Students at Ilchester, Md., as subdeacon. The preacher was the Rt. Rev. Bishop Healy, who spoke in part as follows:

"If anything marked St. Alphonsus as a faithful disciple, it was his resemblance in his life of suffering to our Saviour. No Saint ever more truly realized the words, 'He shall be a sign which shall be contradicted.'

"Born on September 27, 1696, of a noble race and family, his long life of nearly a century was filled with great deeds for God, with great triumphs, but always attended by great and continual contradictions. After a careful and Christian education, a blameless youth, he began his worldly career with high prospects and great hopes.

"A great mortification and humiliation convinced him of the vanity of worldly expectations. He turned entirely to God. Against his vocation to the priesthood, he had the opposition and contradiction of his noble father, family and friends of every degree. Against his project of estab-

lishing an order for evangelizing the poor and neglected, still greater opposition arose from every quarter—family, civil, and even ecclesiastical friends, enemies, and authority.

“Against the rule which he proposed, there were many false brethren, who imperilled the establishment of the rising society. The times were evil, and iniquity seemed to triumph everywhere.

“Elated by the suppression of the Society of Jesus, the enemies of the Church and religion, high-placed in France, Spain, Portugal and Naples, swept away missions and missionaries from the forests, north and south, closed the Christian colleges and schools, and aimed at nothing less than the suppression of all religious orders and the enslaving of the hope of the Church.

“He was made a bishop at 66 years, in spite of his protests. Alphonsus found the civil governments and the adherents and servants almost in constant contradiction.

“Returning to his community after twelve years, he found his work greatly endangered by the evil spirit everywhere prevalent. His theology, so full of mercy and compassion, was decried by many, and, worn out with age and infirmities, he died at 90 years of age, at the humble house of Nocera, poor, suffering and patient, intent upon evangelizing the poor, predicting the triumph of religion, then apparently crushed to earth, the resurrection of the Society of Jesus and the permanence of his order of the Holy Redeemer, yet, as Our Saviour predicted of himself, ‘Exalted on the cross, I will draw all to myself.’

“From his deathbed began his triumph. Miracles evidenced his sanctity, the whole Church recognized the effect of his labors, infallible authority praised his doctrine, and from his writings first came his beatification, then his canonization, and lastly his declaration as a doctor of the Church.”

After voicing his profound esteem and admiration for the Most Rev. Archbishop Williams, the Rt. Rev. Bishop Healy addressed the Redemptorist Fathers, congratulating them on the glorious history of their Congregation, and also on the magnificent monument to God, which they had erected. Then, turning to the laity, he exhorted them to show fidelity, fervor, and confidence.

In the evening, the Most Rev. Archbishop Gross, C. SS. R., was celebrant of the Pontifical Vespers. The deacon was the Very Rev. William O'Brien Pardow, Provincial of the Jesuits; the subdeacon, the Rev. Joseph Hild, C. SS. R., Rector of the Church of Our Lady of Perpetual Help, New York. The Rt. Rev. Bishop Hennessey of Wichita, Kansas, was present in the sanctuary. The preacher, the Rev. Joseph Henning, C. SS. R., took as his theme, "The Life and Labors of St. Alphonsus." The first point he made was that the sanctity of the great servant of God could be traced to the influence of his noble mother, who gave all her time and thought to his religious education. The reverend orator then continued as follows:

"She put him, at the age of 9, under the care of the Oratorian Fathers of St. Philip, who had about that time established in Naples a special association for the spiritual progress of the sons of the nobility. Thus it was that this saintly woman laid in the soul of Alphonsus the foundation of that greatness that signalizes him in the Church of God.

"A man is what his mother makes him. To her is entrusted by the Creator the task of molding his character. If she keeps before her mind the great truth that the child which God gives her is a trust, confided to her, that she may fit that child for its destiny, which is Heaven, and if she lives up to and in accordance with that truth, her child will grow up to be an ornament to society and the Church, a joy to Heaven and earth.

"His spiritual training went hand in hand with his mental and physical education. His father, noticing the quickness with which his boy learned, procured for him the best tutors he could find in the kingdom. Under these tutors his progress was so great that in a few years he became proficient in the languages, in mathematics, poetry, music, art, and philosophy.

"His father, solicitous for the glory of his house, and perceiving that the gifted son was the very one who would reflect that glory and bring the highest honors on the family,

wished to open a great career for him and destined him for the profession of the law.

"Alphonsus, obedient to his parents, at once allowed himself to be put under the tuition of the celebrated masters, and he advanced so rapidly that at the age of 16 he took his degrees in civil and ecclesiastical jurisprudence.

"At the age of 20 he was considered one of the most able lawyers in Italy; everybody was anxious to intrust his case to the hands of the most clever and at the same time the most saintly advocate in the Neapolitan Kingdom.

"It sounds strange to bring these two terms in juxtaposition—clever and saintly lawyer. People are accustomed to believe that it is not possible for legal ability and sanctity to coexist in one and the same mind. In Alphonsus both were combined.

"As soon as he was ordained, he was filled with the spirit of Elias, zeal for the glory of God and the salvation of souls. Like John the Baptist he went forth to preach day after day at street corners, public places; gathering the poor, beggars, laborers, ragpickers, outcasts for whom nobody cares, instructing, teaching, encouraging all to a life of virtue.

"The secret of his success was his boundless love of God, his knowledge of the human heart, his patience, and his charity.

"It was his zeal for souls which led Alphonsus to become the founder of a religious society. He saw the state of the world, but could not reach the people by word of mouth, but could through his pen. He wrote books of piety and devotion, spreading love of Jesus.

"The crowning glory of St. Alphonsus is his great work on Moral Theology."

On Monday, the 28th, Solemn Mass of Requiem was sung for the deceased benefactors of the Redemptorist Fathers of Boston. The Rev. George Dusold, C. SS. R., was celebrant, the Rev. Joseph Hild, C. SS. R., deacon, and the Rev. Martin Maloney, C. SS. R., subdeacon. The celebrant of the Solemn Vespers was the Rev. John B. Hespelein, C. SS. R., of Philadelphia, with the Rev. Cyril Dodsworth,

C. SS. R., of Toronto, and the Rev. Edward M. Weigel, C. SS. R., of St. John, N. B., Canada, as deacon and subdeacon, respectively.

After the Magnificat, the Rev. Joseph Wissel, C. SS. R., preached a practical and forcible sermon on "The Devotion of St. Alphonsus to Our Lord in the Blessed Sacrament and the Blessed Virgin Mary." Father Wissel, despite the frosty touch of nearly sixty-seven years, showed the fire and vigor of youth, and made a strong plea for the universal adoption among Catholics of those two characteristic devotions of the Saint.

On September 29, the third and last day of the festivities, Solemn Mass was sung by the Very Rev. Ferdinand Litz, C. SS. R., Provincial; the Rev. Francis X. Miller, C. SS. R., of Buffalo, one of the members of the original community, was deacon; and the Rev. William G. Luecking, C. SS. R., subdeacon. At the close of the triduum, at 7:30 P. M., there was a grand procession in which 22 priests and 700 children took part. During the procession a beautiful picture of St. Alphonsus was borne in triumph round the church.

The elaborate celebration carried out without hitch or halt, served to inspire the faithful with a noble pride in their church and especially with a great devotion to the zealous Bishop, illustrious Founder of the Congregation of the Most Holy Redeemer, and glorious Doctor of the Church, St. Alphonsus de Ligouri.

In the midst of his manifold labors in various directions, Father Frawley never lost sight of that which should be first in the thought and purpose of a zealous pastor—the spiritual welfare of his flock. In fulfillment of his supreme duty, he announced a mission to be held, November 8-29, 1896. The missionaries en-

gaged were the Rev. Caspar G. Ritter, C. SS. R., Rector of St. Joseph's, Rochester, N. Y.; the Rev. John G. Schneider, C. SS. R., of St. Alphonsus', New York; the Rev. Paul Carbray, C. SS. R., of the Church of Our Lady of Perpetual Help, Brooklyn; and the Rev. Patrick Mulhall, C. SS. R., of St. Clement's College, Saratoga Springs, N. Y. The women's mission lasted from the 8th to the 17th, inclusive; the men's, from the 19th to the 29th. By actual count there were 3,300 women present the third night and nearly 4,000 the following nights. During the men's mission the average attendance was slightly over 3,000. The closing sermon, which was preached by Father Schneider, made a deep impression on the men; it sent them away sweeping their spirits, thinking of the deeper realities of life and reflecting on the eternal years. The total number of confessions was 7,736 (3,010 men, 4,207 women, 234 boys and 285 girls). Two converts were received into the church, and at the close of the mission, the Rt. Rev. John J. Brady, Auxiliary Bishop of the diocese, confirmed a class of 427 (341 children and 86 adults).

On June 7, 1897, was held the most elaborate sacerdotal Silver Jubilee celebration in the history of the church. The jubilarian was the Very Rev. Joseph Schwarz, C. SS. R., a member of the Council of the Superior General of the Redemptorists and Visitor Extraordinary to the houses in the United States.

The Very Rev. Joseph Schwarz was born in New Orleans, Aug. 1, 1849, and entered the Congregation of the Most Holy Redeemer at Annapolis, Md., in 1867, where one year later, October 15, 1868, he pronounced his vows as a religious. After his ordination to the diaconate, he was appointed professor of the classics and of sacred chant at the Redemptorist Preparatory College. On June 6, 1872, he was raised to

the dignity of the priesthood at Ilchester, Md., by the Rt. Rev. Bishop Becker of Wilmington, Delaware.

In February, 1877, Father Schwarz was assigned to the Boston Community, where for four months he was engaged in giving missions. But his special qualifications as professor and disciplinarian had been so strikingly manifested even before his ordination that in June of that year he was transferred to Ilchester as Director of the College. When the institution was removed to North East, Pa., in 1881, Father Schwarz was appointed first Superior of the new college, which position he held for nine years with signal success. In 1890 he was named Rector of the Preparatory College at Kirwood, Mo., in the Province of St. Louis. Three years afterwards his Superiors, recognizing his extraordinary ability as an executive and administrator, selected him for the high post of Provincial. By virtue of his office he went to Rome in 1894, to take part in the General Chapter which elected the Most Rev. Mathias Raus Superior General of the Redemptorists. Before the adjournment of the Chapter, Father Schwarz was chosen official adviser to the new Superior General—a position never before held by any American Redemptorist. In the fall of 1896, he was delegated to visit in an official capacity all the houses of the Congregation of the Most Holy Redeemer in this country ; after finishing his work here, he was sent on a similar mission to England and to Ireland.

By a happy dispensation of Divine Providence, Father Schwarz celebrated his Silver Jubilee here in Boston, at the house from which he did his first missionary duty. In the ordinary course of events this would not have happened, as his permanent residence was in Rome, but God willed that on his jubilee day he should be present here where as a young priest he

first went forth into the sacred arena of the missions to do battle for the Lord.

Never before had so many Redemptorists assembled at the Mission Church as on this occasion ; and, as they marched up the aisle, they formed an impressive picture. Among the Fathers present from all parts of the country were the two Provincials of the Eastern and Western Provinces, the Very Rev. Ferdinand Litz and the Very Rev. Ferreol Girardy, respectively ; Fathers Mullane of St. Louis, MacGeough of Denver, Firlé of New Orleans, Dusold of Baltimore, Rossbach and Anderson of Quebec, Sigl, Tewes, Hild, Walsh, and Leibfritz of New York, Daily of Brooklyn, Kessel of Baltimore, Lowekamp and Ritter of Rochester, Wynn of Toronto, McInerney of Annapolis, Henning and Luecking of Ilchester, Rein of St. John, N. B., Dooper of North East, Pa., Zimmer of Pittsburgh, Friederich and Speidel of Philadelphia. The deacon and the subdeacon of the Mass were the Rev. Eugene Walsh, C. SS. R., and the Rev. George Dusold, C. SS. R., both classmates of Father Schwarz. The Rev. Joseph Henning, C. SS. R., professor of Moral Theology at the Redemptorist Seminary, Ilchester, Md., preached on the sacred prerogatives of the priesthood.

On Monday evening a public reception was held in the school hall in honor of the Very Rev. Father Schwarz. The school children gave a very enjoyable entertainment, and Mr. Michael Dwyer delivered, on behalf of the people of the parish, an able and eloquent address.

An event of the greatest significance in the purely spiritual realm of the Mission Church, came to pass on July 19, when His Holiness Pope Leo XIII, of saintly memory, granted to it the rare and rich indulgence of the "Portiuncula." In order to gain this

extraordinary favor it was necessary for the faithful : 1, To make a visit to the church some time between 2:00 P. M., August the first, and 7:00 P. M., August the second; 2, To receive the Sacraments of Penance and the Holy Eucharist; 3, To pray for the intention of the Holy Father. The indulgence might be gained as often as the visit was made and the prayers were repeated. As this privilege has been renewed since then at the required intervals, it is still in force, and the faithful make extraordinary efforts to gain the indulgence. To see thousands of people of all classes and conditions filing in and out of the Mission Church from morning till night, is a sight to warm the heart. Some of them make as many as twenty-five visits; each, of course, of short duration, but sufficiently long to satisfy the prescribed condition. On August 1, the confessionals are crowded, and on the following morning at nearly all the Masses four Fathers are kept busy from the Offertory to the end of the Mass, distributing the Bread of Angels to those who are anxious to lay up for themselves treasures in that blessed kingdom "where neither moth nor rust doth consume, nor thieves break in."

The New Organ.

As we have heretofore mentioned, one of the features of Father Frawley's comprehensive scheme of beautifying the church was the building of a grand and majestic organ—one that should be in every respect worthy of the imposing and stately edifice. He was impelled to this project, not indeed by any motive of vanity or ostentation, but by his clear realization of the important place which the organ fills in the economy of the Church's liturgy. The Royal Psalmist in jubilant words exhorts the earth and the

heavens and all that is on the earth and in the heavens to praise the Lord. When we, as reasonable beings, assemble in the temple of God to sound His praises, the mighty tones of the organ which accompanies us, should serve as the combined harmony of the voices of the universe, united in chanting the greatness of Him who made all things.

In the organ which Father Frawley installed, the hand of the master had placed a volume of grave and gay, light and ponderous, soothing and piercing tones, which awaited only the magic touch of the artist to bring them forth in all their surpassing harmony and brilliancy. The soft sighing of the wind at the twilight hour, the distant rolling of the thunder round the mountain tops, the deafening roar of the cataract, the impetuous swirling of the rapids, the sweet and delicate twittering of the birds, the marvelous tones of the human voice bespeaking the immortal spirit that dwells in man, the gentle vibrations of stringed, and the massive notes of wind instruments—all were blended to perfection in the organ which, under the direction of Father Frawley, reared its noble proportions heavenward. Because of its complicated structure, its finely-adjusted mechanical appliances, and the great number of its pipes, it took more than a year to build it. It comprises Great, Swell, Choir, Solo, and Pedal Organs; with 63 stops, 12 couplers, 18 pedal movements, 21 adjustable pistons, and 5,523 pipes. It is a notable example of the wonderful progress made by the application of electricity to organ-building. The action is electro-pneumatic throughout—on keys, pedals, couplers, combinations, and pedal movements. The console is portable and is connected with the organ by a cable; it is compact, simple and logical in arrangement, and can be located in any part of the church, according to

the length of the cable. The tone of the full organ is perfectly balanced, majestic and thrilling; each individual register is finished with the utmost nicety, giving the legitimate tone quality in its highest excellence. The scheme of the organ was developed by Mr. E. J. McGoldrick, the organist of the church, in collaboration with the builder, Mr. G. S. Hutchins of Boston.

On September 26, 1897, this superb instrument was dedicated with a grand organ recital. The ceremonies were attended by an immense congregation which included many officials prominent in the city and the State, and ladies and gentlemen of high musical attainments. To the stirring strains of a stately processional by Guilmant, fifty priests preceded by the crossbearer and forty acolytes moved slowly up the center aisle to the sanctuary. The celebrant was the Rt. Rev. Mgr. Magennis, assisted by the Rev. H. O'Donnell and the Rev. P. Curran as deacon and subdeacon respectively. Mgr. Magennis blessed the organ and dedicated it to the worship of God. The musical program was composed of selections from Bach, Gounod, Mendelsohn, Guilmant, Dubois, Salome, Batiste, von Winter, and Archer. In addition to the choir of the church, the following ladies and gentlemen took part under the direction of Prof. Edward McGoldrick: Mr. B. J. Lang, Organist; Mr. Emil Mollenhauer, Violinist; Mr. Michael Dwyer, Tenor; Miss Madge McNulty, Harpist; Miss Katherine L. Neas, Soprano; Miss Mary McNulty, Mezzo-Soprano; Mr. Pierce Murphy, Tenor; and Mr. Thomas Kerr, Baritone.

The new organ proved such a magnificent instrument and was so highly appreciated by the people, that Father Frawley invited the famous French organist and composer, Prof. Alexander Guilmant

of the Paris Conservatory of Music, to give a recital on the Feast of the Immaculate Conception of Our Blessed Lady—Her whom the heavenly harpists eternally serenade. For two hours and a half the vast audience listened with the closest attention to the majestic harmonies evoked from the kingly instrument by the master organist, whose genius for improvisation had won for him golden commendation on both sides of the Atlantic. The wonderful resources of the organ were well shown in the program selected, and the excellent interpretations of the Professor were a source of wonder and delight to all present. The second last number on the program was "Improvisation on a Given Theme." Mr. McGoldrick suggested the *Benedicamus Domino*, and the virtuoso's treatment of it was so fine that several musical critics in the audience pronounced it the most brilliant example of its kind ever heard in Boston.

From the lengthy accounts of the recital given by the Boston papers, we quote the following extracts:

"In holding these recitals at this church, Rev. J. J. Frawley, the rector, deserves the hearty cooperation of every one who loves music of the higher class, for it is only by listening to the grand compositions interpreted by such artists as Guilmant, with the aid of a noble instrument like the Mission Church organ that an adequate idea can be obtained of the beauties and grandeur of these massive writings."

"There are not many organs in America that permit a satisfactory performance of Cesar Franck's beautiful and quaint *pastorale*, on account of their imperfect action and tubbiness of tone, but the noble instrument in this noble church responded promptly and gracefully. . . ."

"The genius of Mr. Guilmant for improvisation is of international fame. Last evening the subject given by Mr. McGoldrick, the organist of the Mission Church, was the

theme of the *Benedicamus Domino*. Mr. Guilmant treated it with profound contrapuntal knowledge and dramatic, yet ecclesiastical, spirit. The improvisation was varied, yet always coherent and logical; the solo stops of the organ were used not merely for ear-tickling effect while the invention of the player halted or failed, but in the service of apparently inexhaustible invention."

"Praise the Lord with sound of trumpet; praise Him with psaltery and harp. Praise Him with timbrel and choir; praise Him with strings and organs; praise Him on high-sounding cymbals; praise Him on cymbals of joy, let every spirit praise the Lord, Alleluja."

About this time an able writer in the *Roxbury Gazette* spoke as follows of the Mission Church:

"The Mission Church is a most exquisitely beautiful edifice, fraught with majesty, sublimity, loveliness of human art and the ecstatic sense of a divine element in human destiny! I approached it at the hour of Vespers, and while I lingered in the vestibule, in wondering meditation, the muffled thundering of its vast sonorous organ rose, rolling and throbbing from the choir and seemed to strike the mighty structure with a blast of jubilation and worship. One finds it difficult to understand how anybody, however lowly born or poorly endowed or meanly nurtured, can live within the presence of this heavenly building, and not be purified and exalted by the contemplation of so much majesty and by its constantly irradiative force of religious sentiment and power. What a comfort to its worshippers! What a solace and an inspiration! There it stands in the beauty of holiness, symbolizing as no other object on earth can do, except one of its own great kindred, God's promise of immortal life to man and man's unconquerable faith in the promise of God. The setting sun now pours its glory on those mosaic windows, the sanctuary reflecting the golden light from the candles which adorn the classic altar, the *Te Deum* ascends with rapturous voice to the heavens above, and the dome returns the angelic echoes of united humanity. Let all who worship here be comforted and feel that the beautiful Cathedral is indeed the gateway to Heaven.

"O Church divine, supreme, undying,
 Nor time, nor space can e'er subdue,
 The seas roll on, the years are flying,
 Man passes, thou alone art true!"

The mission given in 1896, November 8-29, was attended by such vast crowds that Father Frawley decided that the renewal in 1897 should last four instead of three weeks. The exercises were conducted, October 3-31, by the Redemptorist Fathers Peter Ward, Henry Otterbein, John G. Schneider, and James Hayes. The total number of confessions was 8,312.

Christmas Day was rendered especially memorable by reason of the fact that two newly ordained Redemptorists offered up the Adorable Sacrifice for the first time. The happy young Levites were the Rev. Martin Mulligan and the Rev. Charles Nolen. Father Mulligan, who sang Solemn Mass at 5:00 A.M., was assisted by the Rev. Peter Doyle, C. SS. R., as deacon, and the Rev. Thomas Galvin, C. SS. R., as subdeacon. The last-named was the preacher. Father Nolen celebrated Mass at 10:30 A. M. The Rev. Father Mulligan officiated as deacon, and the Rev. Peter Curran, C. SS. R., as subdeacon. Father Galvin preached. The Rev. William G. Luecking, C. SS. R., was archpriest at both Masses. Fathers Mulligan and Nolen were raised to the priesthood, December 23, at Ilchester, Md., by His Eminence Cardinal Gibbons.

Father Frawley received word on April 21, 1898, that he had been appointed Rector of the Mission Church for another term—his fourth. In consideration of all he had done for the good of the church and of the people, it is easy to understand how gratifying was the news.

Another announcement that had a special interest



SISTERS' CONVENT TO THE RIGHT, SCHOOL TO THE LEFT



SCHOOL ANNEX AND GREEN HOUSE

for the parishioners was that the Rev. William G. Luecking, C. SS. R., who from 1884 to 1890, had been attached to the Mission Church, had been chosen Superior of the Baltimore Province. About six months later, Father Luecking came to Boston for the first time in his new capacity. His many friends, who still bore his name in grateful remembrance, were delighted to see him; and the young men, with whom he had always been a prime favorite, gave their distinguished visitor an informal reception in the shape of a smoke talk. A short musical program was rendered, and speeches were made by Mr. Frank Kelter, president of the Young Men's Mission Church Association and the Rev. Joseph McGrath, C. SS. R., Spiritual Director. Very Rev. Father Provincial in reply alluded in a feeling manner to his former labors among the people of the parish and recounted many pleasant reminiscences. Having spoken in a lighter vein for some time, he launched into a serious talk on "High Ideals," laying special stress on unswerving loyalty in everyday life to the teachings of our holy Faith. The program closed with a speech by Father Frawley, who, among other things, said that he "hoped to be able to do great things for his young men."

On May 6, 1899, the Fathers entertained a distinguished ecclesiastic from the land of the Southern Cross, in the person of the Most Rev. Archbishop Carr of Melbourne, Australia. His Grace was very favorably impressed by the beauty of the church, and was enthusiastic in his praise of the new organ.

The Rev. James Doyle, C. SS. R., sang his first Mass on Sunday, June 25, 1899. He was assisted by the Rev. Henry Mohan, C. SS. R., as deacon, and the Rev. James Hayes, C. SS. R., as subdeacon. The Rev. Peter Corr, C. SS. R., preached. Father

Doyle was ordained June 21, at the Cathedral in Baltimore by His Eminence Cardinal Gibbons.

At a Grand Symphony Concert given in the church on the evening of October 22, Haydn's "Stabat Mater" was rendered for the first time in Boston. The chorus consisted of 60 voices; the orchestra, of 19 pieces. The great masterpiece was excellently interpreted, and was listened to by a large and appreciative audience.

ST. ALPHONSUS' HALL.

Ever since Father Frawley's first appointment, in 1890, he had been revolving in his mind plans to erect a magnificent clubhouse for the young men of the parish, but as more urgent and pressing problems presented themselves for solution, he could not at once carry his project into effect. Nevertheless, the idea grew in his mind by the process of what psychologists call "unconscious cerebration"; and on February 18, 1900, it attained its full growth and found a "local habitation and a name." "The local habitation" was Smith St.; the "name" St. Alphonsus' Hall, which, unbiased judges have said, "is one of the finest buildings of its kind in the United States." On the above-mentioned date, the Hall was blessed in the presence of 35 priests by His Grace Archbishop Williams. The day was one of the greatest in the later history of the parish.

St. Alphonsus' Hall stands next to the school, and has a total area of 12,000 square feet. It is two full stories over a high basement, is built of stone with trimmings of buff-colored brick, and is fireproof throughout; as little wood as possible was used in the construction, and then only for finish. The main entrance is spanned by a large arch supported by three small arches, which in turn rest upon ornamental granite-capped pillars. Marble stairs lead to the auditorium, to which three large doors give entrance. The gallery is reached by two sets of iron stairs encased in brick.

The foyer will bear comparison in details with the main staircase of the Public Library in this city. It is smaller, of course, but the appointments in the way of marble and of mosaic walls and the artistic treatment of the whole, together with the decorative treasures displayed, justify the above comparison. As one enters the foyer, the most striking object is the large painting of His Eminence Cardinal O'Connell above the main entrance to the auditorium; off the foyer are two spacious meeting-rooms and a ticket office. The halls are finished in fancy marble wainscoting. The prevailing color in the hallway is rich golden brown; the decorations are in dull reds and blues. The groundwork in the reception room and in the library is olive with red and blue. The effect of this color scheme, which, except in the theatre, predominates throughout the whole interior, is to provide richness and warmth, without any suggestion of garishness or gaudiness.

On the left of the hallway, hangs a replica of a fine painting by Raab, representing Veronica in the act of giving the sacred towel to the Blessed Virgin at the home of St. John. While the Beloved Disciple puts a protecting arm round Her, the Sorrowful Mother eagerly extends her hands to receive the precious treasure. St. Mary Magdalen, whose beautiful golden tresses give a pronounced touch of brightness to the picture, casts herself on the ground. St. Peter, weeping, stands to one side. No other copy of this masterpiece, it is said, was ever before exhibited in this country. In the library and in the reception-room are three other paintings by the same artist: Our Lord with the symbols of the devotion to His Sacred Heart, the Madonna, and the Holy Family; furthermore, an oil painting of the Most

Rev. Archbishop Williams, a portrait of the late lamented Rev. William O'Connor, C. SS. R. (presented by the Sunday school children, and a number of other valuable pictures, chiefly of sacred subjects — the gifts of private benefactors. In conspicuous places in the library, are likewise found copies of Guido Reni's paintings of the Crucifixion and of St. Michael the Archangel.

The second floor contains a spacious recreation room running the entire length of the building, and a beautiful theatre, which, including the galleries, seats 1,142 people. The auditorium would arrest and hold the attention of the observer, if nothing else in the building did. It is a handsome, nobly-modeled hall fitted up as a complete theatre designed and executed according to the most advanced ideas in that line of construction. The gallery, which is provided with a fireproof rail, is so arranged that a perfect view of the stage is enjoyed from every seat. The lighting apparatus is as good as that of any theatre in Boston, size for size, and better than many. The stage is 40 feet wide and 33 feet deep, and is fully equipped with scenic machinery. A full-fledged gridiron with all its adjuncts, seven drops, five sets of border lights, six sets of scenes, an up-to-date switchboard, permitting all the lighting effects required in first-rate dramatic work, a "pin-rack," and a fly-gallery attest a spirit that brooked no half-way measures in providing for the dramatic tastes of the people. The drop curtain portrays a typical scene in Venice: A party on their way to a church festival in the early morning, their gondola full of choice flowers. The ceiling of the auditorium is beautifully frescoed. Religion, Education, and the Fine Arts are appropriately symbolized by winged figures holding garlands exquisitely designed. Round the center-

piece is a double circle of electric lights which suffuse the entire hall with a soft golden glow. In the spandrels, against the delicate rose-colored background, various instruments of music and of the kindred arts, are tastefully grouped. The decorative scheme is completed by a beautiful design over the proscenium arch.

Beneath the stage one finds five fully appointed bowling-alleys, handsome billiard- and pool-tables, and gymnasium, seventy by seventy feet, equipped with a full set of apparatus, including the latest model eight-oared rowing machines, bathrooms, dressing-rooms, and more than 200 lockers. Another practical feature of the basement is the lunchroom at the front of the building.

St. Alphonsus' Hall is, in effect, a splendid clubhouse, which provides in the most generous, attractive and modern style all the facilities for rational amusement. Although the building was designed mainly for the use of the young men, nevertheless, it was so constructed as to serve the broader purpose of a general parochial club, and is of enormous spiritual and temporal advantage to every member of the parish. Before its erection, all reunions and meetings, whether of business or of pleasure, were held in the school hall, which in the course of time became ill-suited to the broadening activities of the parish, and utterly inadequate to accommodate the crowd. Thenceforth the spacious and imposing St. Alphonsus Hall became the inspiring center of many of the parish interests, and the noble supplement of the church and of the school. In a certain sense the Hall has become a diocesan institution, for several conventions of the Catholic Federation of the Archdiocese of Boston have been held there, at which some of the most notable addresses ever delivered in the city by His Eminence Cardinal O'Connell, have been given.

The formal opening of St. Alphonsus' Hall took place on Monday evening, February 26, 1900. The inaugural exercises consisted of addresses by Frank J. Kelter, ex-president of the Young Men's Mission Church Association, and Mr. Michael Dwyer, with an artistic musical concert by the best talent of the city. When the directors of the St. Alphonsus Association, the speakers, and Father Frawley, in the place of honor, appeared on the stage, the auditorium rang with enthusiastic applause.

Mr. James S. Mahoney introduced Mr. Kelter, who delivered a graceful address of congratulation to Father Frawley on the magnificent work he had done in the erection of the Hall. Mr. Mahoney then presented Mr. Dwyer, whose forceful and eloquent speech was pitched on a high plane. He stressed not the material advantages of St. Alphonsus' Hall, but the honored name it bore, the high purposes it had been built to serve, and the laudable motives that had inspired its erection. In reference to its name, Mr. Dwyer said:

"It was a happy, auspicious thought to bestow on this hall for the use of laymen the name of the great St. Alphonsus de Ligouri. St. Alphonsus was a man of the world himself before he became the great Saint and missionary. Long before he experienced in his soul the divine call which summoned him to a place among the evangelizers and savers of the world, he was a model citizen of his native country, a man in whom his fellow-countrymen recognized the perfect Christian gentleman, guiding his life by the dictates of strict honor and integrity and faithful to every duty that devolved upon him as a member of the family, the municipality, and of society. And if St. Alphonsus Ligouri had never been called to the priesthood and the episcopacy, if he had never enriched the Church with a new order of missionaries, if he had never attained to that pinnacle of sanctity and learning which made him a Saint and Doctor—in a word, if he had died while yet a man of the world, his life and deeds as such would have merited the perpetuation of his name to future

generations not only as one of the greatest men of his day in intellect, but also as a type and exemplar of the perfect citizen and member of society."

Towards the end of his address, Mr. Dwyer, recounting the great achievements of Father Frawley, said in part:

"For all that Father Frawley has done in and around the parish during the few years of his administration among us, he has won the admiration and love of everyone. With a mind gifted by nature with the power to conceive large enterprises for the highest objects, a frame endowed with unflagging energy to put those projects into execution, a soul filled with zeal for all the work that comes to him to do, a heart ever throbbing with generous and kindly impulses toward others, he has effaced himself that good might come to this parish, that the cause of religion and morality and good citizenship might be promoted."

In conclusion, Mr. Dwyer gave some personal reminiscences of Father Frawley, and pointed out the gift he early manifested of winning the love and confidence of his fellows—a quality necessary in every Christian leader who would bring men to God. He spoke also of the lofty disinterestedness which animated Father Frawley, who by his vows had flung aside all self-seeking, and could not even count on spending his days amid the scenes of his fruitful labors.

Father Frawley, in response to an insistent demand, stepped forward and thanked the Association and the people. He modestly disclaimed the praises lavished on him by the speakers and paid a magnanimous tribute to the priests of his community, who had lightened his labors and strengthened his hands. His generous disclaimer was favorably received by his auditors and served as another golden bond to unite them still more closely to their esteemed and beloved pastor, whose thoughts

by day and dreams by night were of their spiritual and temporal welfare. After the dedicatory exercises, hundreds of people from all sections of the city remained to inspect the beautiful structure.

On July 29, 1900, the Rev. Richard O'Regan, C. SS. R., sang his First Mass. The deacon was the Rev. James Doyle, C. SS. R.; the subdeacon, the Rev. Charles McLeod, C. SS. R.; the preacher, the Rev. Michael Sheehan, C. SS. R. Father O'Regan was ordained, July 25, by the Most Rev. Archbishop Glennon of St. Louis, at that time Titular Bishop of Pinara and Coadjutor Bishop of Kansas City.

A keen sense of personal loss and of resultant sorrow was awakened in the hearts of the community by the announcement on August 5, 1900, of the death of the Rt. Rev. James A. Healy, Bishop of Portland, Me., our dear old friend of thirty years, through whose instrumentality the Redemptorist Fathers obtained a foundation in Boston.

The Rt. Rev. James A. Healy was born near Macon, Ga., April 6, 1830. He came North at an early age, and attended Quaker schools on Long Island and in New Jersey. Being highly gifted he completed, at the age of fourteen, a comprehensive course in mathematics and qualified for the position of surveyor. But at the call of God, he sacrificed his alluring prospects and entered Holy Cross College, from which he was graduated in 1849. After studying theology for three years at the Sulpician Seminary in Montreal, he went to Paris, where he devoted two years more to theology, and took up the study of French, of which he eventually became perfect master. Immediately after his ordination at the Church of Notre Dame, Paris, in 1854, he returned to Boston, and was appointed private secretary to

Bishop Fitzpatrick and rector of the cathedral. For twelve years he filled these important positions to the entire satisfaction of the Bishop, who then transferred him to the pastorate of St. James's Church. Here he labored with admirable zeal and prudence for ten years, when, on the death of Bishop Bacon of Portland, Me., he was chosen as his successor and consecrated by the Most Rev. Archbishop Williams, June 2, 1875. Under Bishop Healy's long administration of 25 years, the diocese made conspicuous progress in every department of Catholic activity. He enjoyed to a high degree the esteem and confidence of the clergy and of the laity and was universally respected by the citizens of Portland without regard to race or creed. His funeral was a remarkable tribute to his memory. The State's best and noblest men came to look for the last time on the kindly face of the "great priest who in his day hath pleased the Lord."

On the first Sunday of Advent, December 2, the Rev. Cornelius J. Warren, C. SS. R., celebrated his First Mass. He was assisted by the Rev. James Hayes, C. SS. R., as deacon, and the Rev. Edward Scully, C. SS. R., as subdeacon. The sermon was preached by the Rev. Francis L. Kenzel, C. SS. R. Father Warren was ordained November 28, at Ilchester, Md., by His Eminence Cardinal Gibbons. About three weeks later, on Christmas Day, the Rev. Patrick J. Scannell sang his First Mass. The Rev. James Hayes, C. SS. R., was deacon, the Rev. Edward Scully, C. SS. R., subdeacon, and the Rev. Father Rector Frawley preached. Father Scannell was ordained December 21, by the late Archbishop Williams.

The dawn of the new century was ushered in at the Mission Church with impressive solemnity. On

New Year's Eve, the Fathers were kept busy in the confessionals until 11:30 P. M., and as midnight approached thousands of worshipers flocked to the church. At five minutes of twelve, the lights were lowered to semidarkness, and Father Frawley ascended the pulpit. Amid the profound stillness that prevailed, his powerful voice rang out in the following prayer: "We are standing on the brink of a new century, and we beseech Thee, Heavenly Father of Mercy, to protect us during the coming year from all sin and from all misfortune of body and soul." All heads were then bowed in silent prayer. The instant the midnight bells sounded, everyone of the 2,800 electric lights in the church was turned on full current, and the massive temple became a Gorgeous Palace of White. Immediately afterwards a grand "Te Deum" was chanted, followed by Solemn Mass. Father Frawley, who preached, outlined the work done by the Fathers since the establishment of the church in 1871. Although admission was by ticket, the crowd was so great that Mass had to be said in the basement for the overflow. Nearly 2,000 people approached Holy Communion at the Mass in the upper church.

Among those present were a lady and a gentleman who were destined to render noble service in the cause of our holy religion, especially in combating the pernicious errors of Socialism—Mrs. Martha Moore Avery, president, and Mr. David Goldstein, secretary of the Catholic Truth Guild. What Mrs. Avery saw on this occasion helped to bring about her conversion. In a letter to the writer, she said, "her attendance at a Midnight Mass celebrated at the Mission Church, in honor of the incoming century gave her a great impulse forward towards the Catholic Church." Having long sought the Truth

elsewhere in vain, Mrs. Avery began to feel that, perhaps, in the Catholic Church she might find that treasure for which her heart and intellect so ardently craved. A visit to the Mission Church would help her towards the Light. Together with her old "mystic master" and Mr. Goldstein, she was seated in the beautiful edifice, intently studying the countenances of those around her. "At the elevation of the Host," she says, "the atmosphere became pregnant, as vital as though a nipping frost had attacked the entire surface of the body—then a movement of that immense throng led the thousands to and from the altar-rails. But what had happened to the faces of those men nearby, who came back to their seats? An illumination, an ecstatic force flowing through their forms, transfigures their faces. All in one minute innocence and cherubic loveliness came into visible structure . . . no such vivid and lasting impression had ever been received elsewhere."

On May 17, 1901, Father Frawley was once more designated Rector of the Mission Church. The joy caused by the announcement was universal. He had proved himself a Tower of Strength to the community and to the parishioners, and although he had already held office for eleven years, it was their fervent wish and prayer that he might be allowed to remain with them still longer, in order to continue his labors in their behalf, and, in particular to realize a certain great aim that had for several years lain dormant in his mind.

THE NEW RECTORY.

At the time of the dedication of St. Alphonsus' Hall, in February, 1900, the Boston *Pilot* said, among other things:

"It (the hall) completes one of the finest groups of church buildings in the country—church, schoolhouse, convent, all consistent and beautiful, though, perhaps, we should modify the term 'complete' until the Redemptorists are provided with a residence in keeping with the rest of the church property."

There you have it. During term No. 5, Father Frawley's master achievement is to be the building of a new rectory.

With the onward march of time, corroding in its devastating sweep all things of earth, the old frame building, part of which was borne down by the weight of nearly 180 years, had greatly deteriorated and was no longer suitable for a religious community; accordingly, it had to make way for a more commodious and up-to-date structure. Plans were drawn for a new parochial residence to be built on the site of the old one, and before the latter was torn down to make room for its successor, a temporary rectory was put up on St. Alphonsus Street. The foundations of this building were begun September 25, 1901; it was ready for occupancy March 31, 1902; and a few days after the community moved in. Later, when vacated by the Fathers, it became the headquarters of the Guild of Our Lady, and afterwards was pressed into service as an auxiliary school building.

An air of sadness marked the departure of the community from the old house, to which were

attached so many happy memories. On April 2, the demolition of Brinley Place was begun. A large number of parishioners assembled to witness the destruction of the once famous mansion, and as they beheld the venerable walls crumble and tumble to the ground, some of them could not restrain their tears. One of the Boston papers contained the following notice of the occurrence:

"In a few days nothing but the memory of one of the city's oldest and most historic houses will linger in the minds of the inhabitants of Roxbury; for the old Rectory building, constructed over a century ago and lately occupied by the Redemptorist Fathers on Mission Hill will have been completely torn down. This immense wooden house, which has been connected with many of the historical features of the old Revolutionary days, has always been a matter of interest to the citizens of the city, especially Roxbury, and it is with regret that they see it demolished to make way for the march of progress, and a magnificent new building to be erected upon this site."

Of the provisional rectory the same paper said:

"This week has been a busy one for the Fathers, who removed the last of their belongings from the old building, and temporarily installed themselves in the new three-story building on St. Alphonsus street, where they will reside, pending the erection of the permanent Rectory. The new building is of brick trimmed with granite, and has two entrances from St. Alphonsus street, leading to separate stairways constructed of fireproof material. There are four large rooms on each floor, besides a basement, and in the upper part are the sleeping apartments.

"The sanitary arrangements, etc., in the building are of the most improved lines and types, and the building is a model one. It is proposed that when the new parochial residence is built, this brick building will be devoted to the further needs of the parochial school, also for the young women of the parish for meeting purposes."

The razing of the old house was completed on

April 5, and on the 14th, the foundations of the new building were prepared. One week later the digging of the foundations was commenced, on the west side of the prospective rectory. On June 2, the first brick was laid.

On November 15, 1903, the Most Rev. Archbishop Williams, in the presence of about 50 priests of the archdiocese, blessed the new parochial residence.

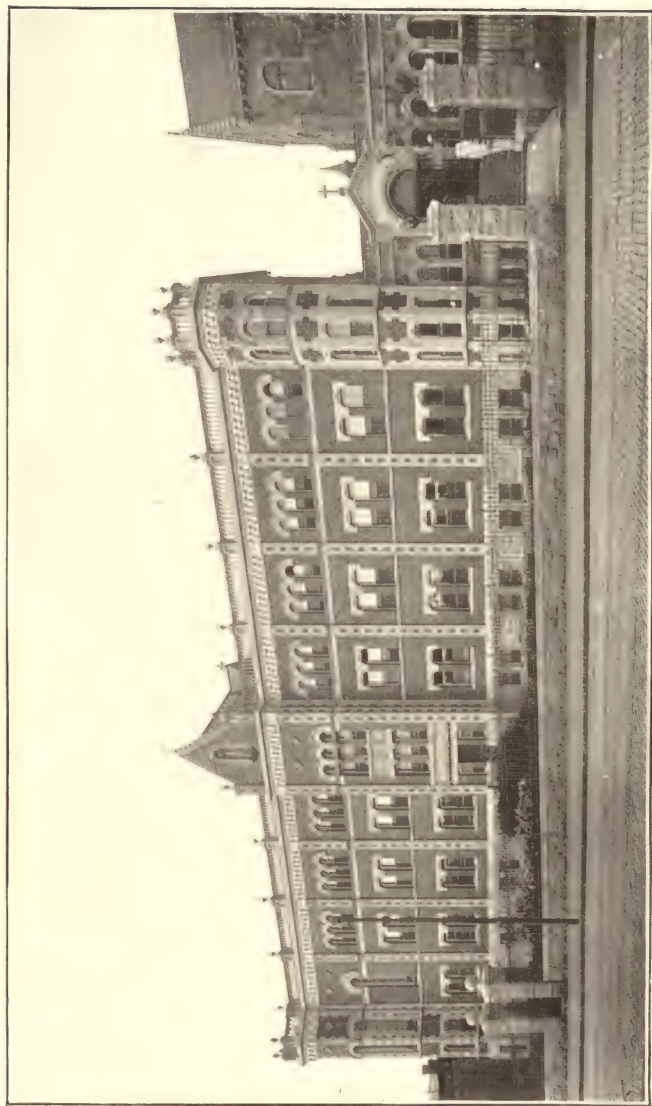
This beautiful building stands to the west of the church; faces, like it, on Tremont Street, and is L-shaped. Along the latter street, it extends 160 feet; along St. Alphonsus Street, 104 feet. It is three stories high, and has an immense basement of granite; the superstructure is of brick with limestone trimmings. The design of the front is at once graceful and suggestive of the purpose of the building. The external beauty of the house is heightened by the fact that it stands far back of the building line, and is fronted by a well-kept lawn surrounded by an iron railing superimposed on a low stone wall. From Tremont Street, there are two entrances; one, in the center of the building; the other, at the eastern end. The latter entrance, which is 53 feet from the church, leads to a large waiting-room, to the left of which is the office of the rectory; to the right, seven reception-rooms, three of which are so arranged that they can easily be converted into one large room.

On the first floor is the community chapel—large, grand and imposing—in all respects a miniature church, even to the choir-gallery, which contains a window so placed that one who is confined to the infirmary may easily hear Mass. The chapel is painted in olive, relieved by dado work done in buff and ornamented with gold and Venetian red. The six beautiful stained-glass windows—donated by members of the parish—are adorned with paintings of

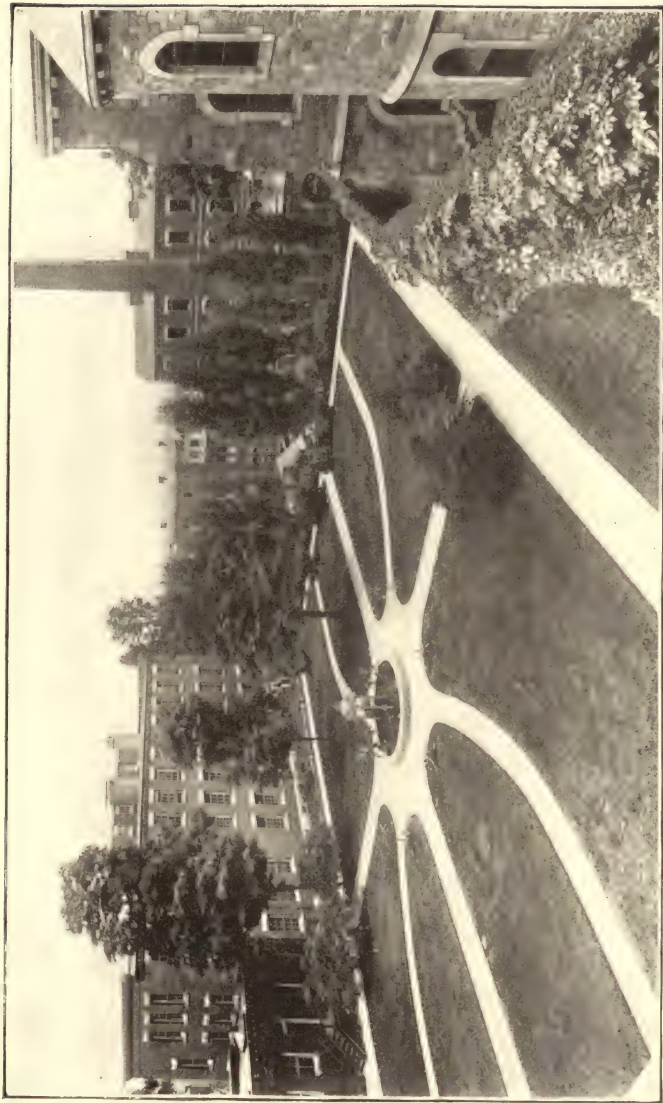
the Sacred Heart of Jesus, the Immaculate Heart of Mary, St. Joseph, St. Alphonsus, St. Clement Hofbauer, and St. Gerard Majella. The Stations of the Cross were imported from Belgium. There are three magnificent oil paintings: one above the high altar, representing Jesus conversing with the disciples on their way to Emmaus; and two on the right side, the one portraying Our Lord in the act of supporting St. Peter, who is about to sink beneath the waves; the other, St. Mary Magdalen weeping at the tomb of her Beloved. The whole decorative scheme is such as to inspire deep devotion and instil a love of prayer. On the first floor there is also a suite of rooms reserved for the use of visiting prelates.

The library, which begins on the second floor and extends through two stories, contains thousands of volumes, among which are some of priceless value. The oldest, a Latin work on a sacred subject, was printed in 1624, but may be read with as little difficulty as many publications that left the press less than fifty years ago. The library contains three galleries, by which the books are reached, and a large number of windows. Numerous electric lights facilitate reading by night. The remainder of the second and third stories is occupied with living apartments for the members of the community, each of whom has one room fairly large, airy and lightsome, but furnished with traditional ascetical severity.

In the center of the building, just below the roof, is a large niche containing a statue of St. Alphonsus. The roof is flat, and is surrounded by a balustrade of gray sandstone ornamented with "acorns." Affording a splendid view of the city and of the suburbs, the roof is an ideal place for rest and recreation. In the basement are the dining room, kitchen, and pantry; likewise, a large apartment which serves for



PAROCHIAL RESIDENCE
Built in 1902



GARDEN
Showing School Annex to the Left and Power House Chimney to the Right

choir rehearsals and as the parish library. The rectory is finished in ash, filled, shellacked and varnished; and the iron work has the appearance of antique bronze. The parochial residence was Father Frawley's last great work at the Mission Church, and for years to come will stand as an eloquent proof of his genius as a builder.

In the *Irish World* for May 28, 1904, appeared a beautiful poem on the community chapel by Mary Sarsfield Gilmore, who inspected the rectory before the law of inclosure was in force. The poem will be given at the end of this book.

During the building of the new rectory, the affairs of the parish moved, for the most part, along the normal lines. A few events, however, deserve special mention. On December 8, 1901, the beautiful Feast of the Immaculate Conception, the Rev. Joseph C. Krickser, C. SS. R., said his First Mass. The deacon was the Rev. James Hayes, C. SS. R., the subdeacon, the Rev. Augustine Duke, C. SS. R. The Rev. Andrew Wynn, C. SS. R., was archpriest. As the Forty Hours' Devotion was opened at the Mass, there was no sermon then, but in the evening the Rev. William White, C. SS. R., preached on "The Dignity of the Priesthood." Father Krickser was ordained December 6, at Ilchester, Md., by His Eminence Cardinal Gibbons. On June 21, 1903, the Rev. John F. Toohey, C. SS. R., offered up his First Mass. The Rev. Daniel Callahan, a cousin, was deacon; the Rev. Patrick Lyons, subdeacon; and the Rev. Francis L. Kenzel, C. SS. R., preached. Father Toohey was ordained June 16, at the Baltimore Cathedral by His Eminence Cardinal Gibbons.

A pall of gloom spread over the community and the parish, when early in April, 1903, the beloved

Father Sheehan was stricken with appendicitis. In fact, all Catholic Boston was concerned about the devoted priest, as appears from the following lines, taken from the *Republic* for April 20:

"The Rev. Michael J. Sheehan, C.S.S.R., who has been for the past few weeks confined to a hospital from the effects of an operation, undergone by him for appendicitis, is so far improved that he will leave the hospital in less than a week.

"The popularity of Father Sheehan was never better tested than it was during his present siege of illness. Inquiries innumerable, not only from his parishioners at the Mission Church, but from every parish in the Archdiocese, especially where Father Sheehan has visited in retreats and missions, have been made. The sudden attack came when the beloved priest was apparently in the best of health; in fact, he had delivered a sermon the very night it occurred. Its seriousness caused considerable alarm, but Father Sheehan's robust constitution stood him in good stead and pulled him through."

THE ADMINISTRATION OF FATHER HAYES.

Father Frawley's activities faded out of the film on May 13, 1904, when word was received that the Rev. James Hayes, C. S. S. R., who for more than five years had labored faithfully and zealously at the Mission Church, had been appointed rector. The keen regret caused by the departure of Father Frawley had its silver lining in the news that he was to be succeeded by one who had gained the confidence, esteem and affection of all by his truly priestly character. The following morning the official document apprising Father Hayes of his appointment came to hand, and immediately afterwards he was formally inducted into office.

At midnight Father Frawley stole away quietly to his new post, the Church of Our Lady of

Perpetual Help, Brooklyn, N. Y., of which he had been named rector.

On May 14, the Boston *Globe* printed the following notice of the change of rectors:

"In a telegram received yesterday afternoon from the mother house of the Redemptorist Order at Baltimore, at the Mission Church, the largest Catholic parish in Roxbury, announcement was made of a change of pastorate for Rev. John J. Frawley, C.S.S.R., and of the appointment of his successor in Roxbury, Rev. James Hayes, C.S.S.R. Last evening, when the news first spread about the parish, the deepest interest was displayed, for the Mission Church has played a most important part in the spiritual and social life of Roxbury. As these clergymen have firm hold of the hearts of their people, there was both regret at Father Frawley's departure and joy at Father Hayes' appointment. . . . In Father Frawley, who came to the Mission Church in 1890, the parish has had one of its wisest and ablest leaders. . . . The Rectorship of Father Frawley has marked an important epoch in the history of the Mission Church, for he it was who raised immense funds that permitted of the erection of the magnificent St. Alphonsus clubhouse and the handsome parochial residence. While the magnitude of these achievements is of itself great, it was but a part of Father Frawley's work, for his untiring and unceasing labors in the upbuilding of his parish are inestimable."

The same day the Boston *Herald* contained the following editorial:

"It is rare indeed that a change in the leadership of a Roman Catholic parish means so much as the departure of Father Frawley of the Mission Church. . . . Father Frawley has seen his charge grow from an ordinary parish to one of the most important, populous and influential parishes in New England, if not in the country. The methods and the agencies devised round the picturesque church on Parker Hill are models of modern parochial development; most of this the reflection of the far-seeing acumen and administrative ability of this unostentatious priest, who, under the itinerant rules of the Redemptorist Order, must perforce

go to other fields of labor. He has been a real pastor of his flock, and to the outside world, less directly concerned, a forceful and ennobling influence."

Of the incoming rector, Father Hayes, the *Boston Globe* for May 14, said:

"Father Hayes was born in Paterson, N. J., 39 years ago. After his course at the Redemptorist House of Studies at Ilchester, he was ordained about ten years ago. . . . After four years as an assistant in Brooklyn, he came to Roxbury as an assistant at the Mission Church. This was five years ago last January.

"In his duties as an assistant, Father Hayes has accomplished much. Perhaps the most substantial form of his achievements to those who look for outward signs of results, is his work among the boys under 18 years of age, among whom he organized the Mission Church Band. These boys had in Father Hayes not only a wise and benevolent spiritual adviser, but a close and firm friend. He has been their help and counsel since he first took up work among them. The Band, with its 110 pieces, is a splendid testimonial to his energy and zeal. Not only here, but in the Sunday school as well, has his power and personality been felt."

Several days later, the same paper published a lengthy article, from which we quote extracts:

"At all the services in Roxbury last Sunday, Father Hayes paid a loving tribute to his predecessor, and recounted his deeds, many of which the world, he said, will never know.

"Father Frawley was beloved by young and old; he was sympathetic and ever ready to help the poor, the distressed, the sick, the suffering. Children and their parents were benefited alike by him—he neglected none.

"More enduring than the magnificent buildings he has erected, however, are the kindly deeds he performed for the needy of his flock, and his name, inscribed in letters of love on their hearts, will be more lasting than either bronze or stone.

"Right here it is well to mention as a characteristic of Father Frawley—his modesty. Three years or so ago the young men of the parish presented him a fine oil painting of

himself, to be hung over the entrance of the theatre within the St. Alphonsus Hall. He graciously accepted the gift, but it was stored in the garret and never hung during his pastorate.

"When he left the Roxbury parish, one of the first things his successor, Father Hayes, did was to hunt up this fine large portrait, and with the aid of several priests it was hung in the central position in the handsome foyer.

"But in losing Father Frawley the parishioners point with pride to his successor, Rev. Father Hayes, who has been with them for the past five years. They have learned to love him, too, and they have full confidence in his ability to carry on the great work which Father Frawley has been doing. They will give him the same loyal support which they have for so many years accorded to his predecessor."

On June 16, His Eminence Cardinal Gibbons ordained to the priesthood at the Redemptorist Seminary at Ilchester, Md., six clerics, three of whom were boys of the Mission Church Parish: the Rev. John O'Leary, the Rev. John O'Regan, and the Rev. Stephen L. Ahern. Father O'Regan and Father Ahern offered up the Holy Sacrifice for the first time on June 19, the Feast of Our Lady of Perpetual Help; the latter at 7:00, the former at 10:00 A. M. At Father Ahern's Mass, Father O'Regan was deacon, and the Rev. Charles McCormick, C. SS. R., subdeacon. The Rev. Henry Gareis, C. SS. R., preached. Father O'Regan was assisted by Father Ahern as deacon, and the Rev. Francis Gallagher, C. SS. R., as subdeacon. The preacher was the Rev. John A. Hanley, C. SS. R. The following Sunday, the 26th, Father O'Leary celebrated his First Mass. He had as deacon, the Rev. Richard Donohoe, C. SS. R., and as subdeacon, the Rev. Charles Hoff, C. SS. R. The sermon was preached by the Rev. William Brick, C. SS. R., Prefect of Students at Ilchester, Md.

The Printing-Press.

One of the first important achievements of Father Hayes was to install a printing-press in the basement of the rectory. For years there had been a great demand on the part of the faithful for literature on religious subjects, especially on the devotion to Our Lady of Perpetual Help. Pamphlets printed elsewhere had always been obtainable at the rectory, but as the supply sometimes fell short of the steadily mounting demand, the conviction grew that if we had our own printing establishment, it would solve a perplexing problem, and enable us to enlarge our opportunities for prosecuting the apostolate of the press. The man to take charge of the work was at hand in the person of Bro. Terence, a skilled printer; accordingly, a large press was purchased, and the Mission Church before long became a prominent center, whence were issued many books and pamphlets designed to promote faith and piety. Time abundantly proved the wisdom of the venture, and such was the success that attended it that in 1907, a fully equipped printing-shop was built on St. Alphonsus Street, between the rectory and the overflow school building.

Father Hayes was always on the alert for timely and practical sermons and lectures, which he had printed in brochure form and inserted in the large bookstand just inside the main entrance of the rectory. A close inspection of the book-rack reveals as many as 85 different papers and booklets by prominent Catholic authors on subjects of burning interest. Printed in gilt letters in a conspicuous place on the stand, one reads the salutary admonition of the late

Pope Pius X: "Catholics should read and support Catholic literature." With such a fine printing-press, such a well-stocked book-rack, and such reasonable prices as obtain, the Fathers are doing all in their power to make it easy for the people to obey the wise injunction of the saintly Pontiff. The book-rack, happy to say, does missionary work not only among our Catholic people, but also among those alien to the Church. When non-Catholics ask for a simple and popular explanation of some point of our Holy Faith, the Fathers are able to supplement their oral instructions by handing the seeker after Truth a neat and concise pamphlet which helps to dispel his doubts, and to point out the Light that never fails and the Ground that never gives.

On June 25, 1905, the Rev. James Lynch, C. SS. R., and the Rev. Edward Holland, C. SS. R., who had been ordained three days before at Ilchester, Md., by His Eminence Cardinal Gibbons, celebrated their First Mass; Father Holland at 7 and Father Lynch at 10 o'clock. At Father Holland's Mass, the Rev. T. J. Colahan, a cousin, was deacon; and Father Lynch, subdeacon. The parochial school children received their first Holy Communion at this Mass. At Father Lynch's Mass, Father Holland acted as deacon and Father Colahan, as subdeacon. For the two occasions, one sermon was preached at Father Lynch's Mass by Father Brick.

In 1904 the celebrated French clergyman, Abbé Felix Klein, toured the United States; while in Boston, he visited the Mission Church, and in his book entitled, "In the Land of the Strenuous Life," he tells his readers what he learned there. We quote in part :

"Every person in this parish is reached by one or other of the six sodalities, two of which are intended for boys and girls under sixteen years of age, one for young men, one for young women, one for married men, and one for married women. The priests keep careful lists of their parishioners, and should anyone hold aloof from the societies, or miss Mass on Sunday, he or she would be looked up, admonished, and if possible recalled to a better observance of religious duties. The parochial school, with a teaching force of thirty Sisters of Notre Dame, and one laywoman, contains as pupils 891 boys and 967 girls. Besides these, there are some three or four hundred other Catholic children in the parish who attend the public schools; and the whole two thousand are looked out for by the proper sodalities.

"The parish buildings occupy an entire city square, or block; so that a handsome and by no means unimportant town is thus formed by the beautiful church, the rectory, the school, and club-house. It all looks thoroughly comfortable, too, and with its air of simple but substantial grandeur, free from luxury or affectation, but impressing one with its air of dignity, contentment, and happiness.

"A private dynamo in a separate building provides steam heat and electric light in a most economical way. The theatre for lectures and entertainments, the clubrooms, the library, the gymnasium with its equipment for games and for baths, are all quite irreproachable; and I can well believe that reunions are looked forward to with eager anticipation. Thus religion, education, and recreation are all provided by the parish. It is like a return to the Middle Ages, but with greater perfection of detail, more independence, a wise adaptation to new conditions.

"As in the good old ages of faith the Cathedral was built by the people themselves, so this church and all its dependencies have been erected by the voluntary contributions of the faithful, the whole costing over a million dollars. The Redemptorists did not enter Boston until 1871, and started the church only in 1876. Let me again insist on the fact that the parish numbers but eleven thousand souls, and add that it is in a district by no means wealthy. The entire expenses have been met by the offerings of people comparatively poor; and while we can well imagine the spirit of sacrifice and generosity implied in this, at the same time we must realize the

strong bond of sympathy thus established between the parishioners—who, by the way, receive an account of every penny spent—and the institutions which they themselves have both planned and paid for; in a word, between the people and the religion which they are supporting” (pp. 57-58).

St. Gerard's Chapel.

To beautify the church, which he loved so dearly, was meat and drink to Father Hayes. But Father Frawley had so completely carried out his scheme of embellishing the upper church that little remained to be done there, except in the way of touching up the decorations. Father Hayes, therefore, turned his attention to the basement, which he enlarged and beautified. As our readers may remember, the church was built on solid rock; years ago Father Henning had put in a wooden floor, which, following the natural conformation of the rock, was not uniformly level, but rose and fell at different points, at which a few steps aided the ascent and the descent. As the basement was rather dark, it sometimes happened that people stumbled at the steps and were thus exposed to injury. Father Hayes removed this source of danger by substituting for the wooden floor a concrete one, of uniform level and easy declivity. Moreover, he had the solid rock in the rear blasted all the way through, and at each end of the passageway thus formed, he added an entrance, making four in all. He then constructed a wide vestibule with three doors leading to the three aisles. Furthermore, Father Hayes replaced the main altar, built of wood, with one of marble; he put in two additional altars and installed several beautiful paintings, in particular, one of the Holy Family. The basement thus improved and renovated he named St. Gerard's Chapel in

honor of St. Gerard Majella, C. SS. R., who was canonized by Pope Pius X on December 11, 1904.

The solemn opening of the chapel took place January 7, 1906. The Rev. Michael J. Sheehan, C. SS. R., preached an appropriate sermon on the occasion. At the present time the chapel contains four altars, two marble and two wooden, and has a seating capacity of 1680. The acoustics have been so well arranged that a preacher, even when using ordinary conversational tones, can be heard in every part of the chapel. Three Masses are said there every Sunday, and, in view of the tremendous growth of the parish, it has become an essential part of the church. Father Hayes is to be congratulated on having done such noble work in honor of Our Lady of Perpetual Help and of her faithful servant, St. Gerard Majella.

On New Year's Day, the Feast of the Circumcision, 1906, the Rev. Walter Mitchell, who had been ordained at the Boston Cathedral on December 22, 1905, by the Rt. Rev. Bishop Brady, celebrated his First Mass. The preacher was the Rev. Henry Gareis, C. SS. R. Father Mitchell was the first graduate of the Mission Church School to be ordained priest. In the afternoon the Alumni Association gave him a magnificent reception, at which they presented him with a purse of \$50 in gold. On Christmas Day, 1906, the Rev. Thomas O'Dowd sang his First Mass. The Rev. Geo. A. Crimmen was deacon and preacher; and the Rev. Henry Borgmann, C. SS. R., was subdeacon. Father O'Dowd was ordained on December 23, at the Baltimore Cathedral by His Eminence Cardinal Gibbons.

Father Hayes received official notification on May 19, 1907, that he had been reappointed Rector. He

had so amply justified the confidence reposed in him by his Superiors and had measured up so fully to every demand made upon him, that his continuance in office was universally regarded as a bright augury of the future success of the Mission Church.

When, on August 30, the sad news sped, "Archbishop Williams is dead," there was genuine sorrow at the Mission Church. The Redemptorist Fathers of Boston not only respected and revered Archbishop Williams, but also loved him; and surely they had reason to love him and be grateful to him. He had invited them into his diocese; and, especially in the early days, had bestowed many favors on them. For thirty-seven years he had been to them friend, father and guide. But they loved him, not so much because of what he had been to them as of what he was in himself—a noble man, a typical priest, a saintly prelate. As long as stone stands upon stone in the Mission Church, the Redemptorist Fathers of Boston will cherish the name and memory of the Most Reverend John J. Williams, first Archbishop of Boston.

At 11:00 A. M., on September 1, Solemn Mass of Requiem was celebrated at the Mission Church for the repose of the soul of the late Archbishop. Father Hayes was celebrant, Father Gareis deacon and Father Hoff subdeacon. In a short but affecting sermon, Father Hayes reviewed the humble, pious and self-sacrificing life of the deceased prelate, as head and leader of the church in the Archdiocese of Boston. At the funeral of the Archbishop, on September 4, the Mission Church was represented by the Rev. Fathers Hayes, Gareis, Wynn, Kenzel, Mullaney, Borgmann, Donohoe, Hoff and McCormick. During the obsequies the bell in the tower of the Mission Church was tolled at intervals of thirty

seconds. At the same time a Solemn Mass of Requiem was sung.

An event that brought great joy to the Redemptorists of Boston and to their flock was the conferring of the sacred pallium on the Most Rev. William H. O'Connell, as Archbishop of Boston, at the Cathedral of the Holy Cross, January 29, 1908. The investing prelate was His Eminence Cardinal Gibbons of Baltimore, whose predecessor, Bishop Carroll, had consecrated the first Bishop of Boston, the Rt. Rev. John Lefevre Cheverus. The Very Rev. William G. Luecking, C. SS. R., Superior of the Baltimore Province, and the Rev. Fathers Hayes, Wynn, Kenzel, Borgmann, Corr, Gunning, Mulhall, Gallagher, and McCormick of the Mission Church were privileged to witness the solemn investiture.

On May 24, the Rev. Edward Molloy, a Redemptorist from the St. Louis Province, celebrated his First Mass at the Mission Church. The Rev. Andrew Wynn, C. SS. R., was archpriest; the Rev. Francis L. Kenzel, C. SS. R., deacon; the Rev. John Lawler, C. SS. R., subdeacon; and the Rev. Henry Borgmann, C. SS. R., preacher. About six weeks later, July 5, the Rev. John Phinn, C. SS. R., and the Rev. John A. Murphy had the same inestimable happiness as Father Molloy. Father Murphy, who offered up Mass at 7:00 A. M., was assisted by the Rev. John O'Leary, C. SS. R., as deacon; and the Rev. Father Lawler as subdeacon. Father Phinn, who sang Mass at 10:30 A. M., had as deacon, Father Murphy; and as subdeacon, Father Lawler. The Rev. Father Corr preached. At both Masses the Rev. Father Rector Hayes was archpriest. Father Phinn and Father Murphy were ordained on July 2, at the Redemptorist Seminary, Esopus, N. Y., by the late Rt. Rev. Thomas F. Cusack, D. D., Titular Bishop of Themi-

scyra and Auxiliary to the Archbishop of New York.

The centenary of the See of Boston, which was marked by a series of appropriate diocesan celebrations, was observed with becoming solemnity at the Mission Church. During the commemorative exercises, which began October 28, the rectory was handsomely decorated; from the roof a number of American flags were suspended; and the front of the building showed a beautiful display of the Papal colors, in the center of which was a large electric cross, which when illuminated was the cynosure of all eyes. The people of the parish entered enthusiastically into the spirit of the occasion, and nearly every house within the parish limits was fittingly decorated. At the Solemn Mass at the Cathedral on the first day of the festivities, seven Fathers from the Mission Church were present, and at the Pontifical Mass on November 1, Father Hayes was archpriest. In the afternoon a magnificent parade of the Holy Name Societies was held, over 40,000 men being in line. His Eminence Cardinal Gibbons, His Grace Archbishop O'Connell, His Honor Mayor Hibbard, and many other distinguished clergymen and laymen reviewed the parade from a grandstand erected at the archiepiscopal residence on Bay State Road. The men of the Mission Church parish were highly praised for the fine showing they made. Before leaving Boston His Eminence Cardinal Gibbons paid a brief visit to the Mission Church, and referred in complimentary terms to the labors of the Fathers.

One of the parishioners of the Mission Church, Miss Mary Martha Jackman, of 57 Delle Ave., celebrated on November 9, 1908, the centenary of her birth. His Grace Archbishop O'Connell, attended by Father Hayes, called on the venerable

old lady at her home to offer his congratulations to the only living link between the Boston archdiocese of 1908 and the diocese of the illustrious Bishop Cheverus, by whom the aged woman was baptized and confirmed. Miss Jackman died March 29, 1910. The funeral Mass took place at the Mission Church, and the interment in old St. Augustine's Cemetery, South Boston, where sleep the Catholic forefathers of the city.

In the spring of 1909, the Mission Church received considerable newspaper attention of a flattering character. The *Boston American* for March 28, spoke thus:

"The Roxbury Mission Church is famous throughout the United States, not only for the impressiveness of its services and the beauty of its architecture and the eloquence and missionary zeal of the priests who comprise its community, but for the marvelously complete solution of sociological problems that for more than a quarter of a century has been worked out successfully beneath the shadow of its walls.

"Neither Lyman Abbot nor Felix Adler nor Dr. Irvine nor any others of the prominent students of sociology can afford to close their book of human observation and think they have read the last word on their science in America, unless they have paid a visit to the great institutions on Mission Hill. Given in a single sentence, a congregation of 10,000 people is cared for and guided in all its interests of life, temporal as well as spiritual, from earliest youth to old age and the earthly end. Every stage of existence, every condition of life, has its special ministration, until there has grown up about the Mission Church one of the most faithful and appreciative populations in all the world. . . .

"On this spot there now stands one of the greatest Catholic establishments in the United States. Besides the splendid church, there is the convent and school of the Sisters of Notre Dame, two spacious clubhouses for boys and girls, a commodious community house for the Order, a hall and theatre, where entertainments are held regularly throughout the winter months; a gymnasium with fine bathing accommodations for boys and another for girls, an extensive printing and publishing plant, enclosed recreation grounds, a band-

room for one of the finest bands in the country and two junior bands, pool rooms, a large billiard hall, a well-stocked library whose shelves are freely used by hundreds of young readers every evening of the year, the whole constituting an equipment fit for a university. Not the least interesting feature about this fascinating church settlement is that within its own confines the community finds its own light and water supply. An artesian well, going down 400 feet, yields fifty gallons of sparkling water per minute. The needs of the various institutions are daily supplied from this well. The surplus supply is stored in a large reservoir at the top of one of the main buildings, ready for fire use or other emergencies. The electric power for the grand organ in the church, whose silver chimes at the vespers service can never be forgotten by those who once hear them, and current for the 3,000 or more electric lights used in the church and the surrounding buildings, is generated in an independent power plant. Beside this powerhouse is an underground coal pocket with a capacity of 500 tons of coal. This coal pocket is connected by tunnel with every building in the group. . . .

"All these are but the merest outlining features of the church and its auxiliary institutions on Roxbury Hill. It is a wonderful development, born of hard toil and continued through supreme sacrifice. But the results are magnificent and cannot but be filled with rich compensation for those who have dedicated their lives to the work."

The Boston *Globe* in its issue for April 4, carried a lengthy article on the Mission Church, in which, among many other things, it said:

"The church and six other buildings constituting the settlement, make up a group valuable and imposing, with the park-like clearing between.

"The Redemptorist Fathers' policy is to assist their parishioners materially as well as spiritually, by practical means. They believe in a system of physical and intellectual training sufficiently liberal and entertaining to appeal to all conditions and tastes and ages.

"A feature of the Mission Church is the obvious influence the Mission Fathers have over their parishioners at all stages of their lives, from youngsters to grandparents. They consider it one great family and their aim is the comfort and welfare of all."

“A GREAT SIGN APPEARED IN
HEAVEN.”

It had long been a cherished hope with Father Hayes to erect twin towers on the church, and thus crown “The Glories of Mary in Boston.” As time advanced, the design of this gigantic work became clearer and clearer in his mind; and on January 25, 1909, he submitted to His Grace Archbishop O’Connell a tentative draft of the plans. His Grace promptly approved the project and the plans, and bestowed a cordial blessing on the work.

In preparation for the mighty task, the carpenters began, May 24, to erect the staging in front of the church. On September 13, after the massive derrick on top of the staging had been tested for two days and had proved satisfactory, work on the towers was begun. At half past nine on the morning of September 21, thirty-five years to the day after the first sod had been turned for the present church, Father Hayes blessed and laid the first stone of the eastern tower, with the words: “For the glory of the Most High Trinity, and in honor of Our Lady of Perpetual Help and of St. Alphonsus, this cornerstone is laid.”

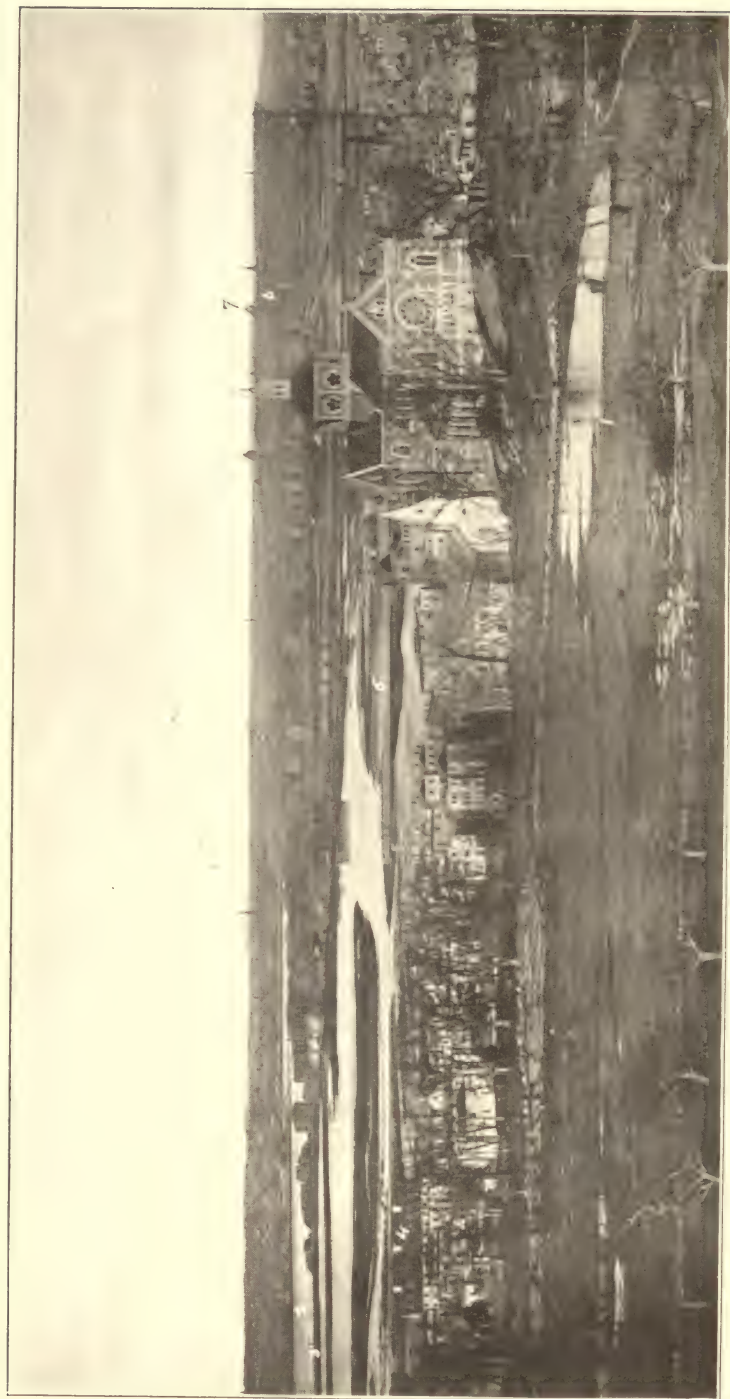
A month later Father Hayes was reappointed Rector for the third time, and the great work which he had undertaken for the honor of the Mother of Perpetual Help, went on steadily and successfully. On June 13, 1910, the stone cross surmounting the eastern tower was erected and blessed by Father Hayes. Before it was raised aloft, a photograph of





REV. JAMES HAYES, C. S. S. R.

1904 — 1918



MISSION CHURCH DISTRICT AND VICINITY IN 1878

1. Appletree Pond, now St. Alphonsus and Hill-side Streets.
2. Charles River.
3. Now Commonwealth Avenue.
4. Folsom's Oil Cloth Factory.
5. Day's Rope Walk.
6. State House.

it was taken, with Father Hayes on one side and Father Gareis on the other. About 500 of the adult parishioners and all the parochial school children witnessed the historic event; the boys were massed on the street; the girls, in the school yard. While the cross was being raised, the children sang, "O Mother of Perpetual Help." When finally it had been secured in its socket, a mighty cheer rent the air; and the hymn, "Holy God We Praise Thy Name," was wafted heavenward.

On June 17, Bunker Hill Day, the cross on the western tower was adjusted. Notwithstanding a rather heavy rain, an immense crowd gathered to witness the impressive ceremony. Before the cross was elevated, many of the spectators reverently kissed it in a spirit of simple faith. In the ropes round the cross, a small American flag was fastened. As soon as the word was given to begin hoisting the cross, the children sang a hymn to the Mother of Perpetual Help. Father Hayes, vested in surplice and stole, ascended to the apex of the tower and blessed the cross before it was set. The exercises were brought to a close with the singing of "Holy God We Praise Thy Name" by the children.

The eastern cross is 213 feet above the ground; the western, 215; the difference is due to the slope of the grade; each cross is nine feet high, and each tower weighs exactly 3,502 tons. The names of those who contributed to the towers were placed in a box at the base of the cross on the western tower.

Blessing of the Bells.

The first bell of the chimes, which were to be installed in the western tower, was received on June 27; the others came a few days later. The blessing of the

bells took place the following Sunday, July 3, on the lawn, in front of the rectory. The *Boston Pilot* gave the following account of the ceremony:

"The second last stage in the completion of the great Church of Our Lady of Perpetual Help, in Roxbury, was reached Sunday afternoon, July 3rd, when the chime of bells to be set in the newly finished towers were blessed. The ceremony was performed by the Rt. Rev. Joseph Anderson, D.D., V.G., Auxiliary Bishop, assisted by the Redemptorist Fathers attached to the church. The ceremony is a rare one, and that, coupled with the fact that it marked the completion of the Great Church, drew to the scene thousands of people. The exercises took place on the lawn directly in front of the rectory. There the twelve bells were suspended from a temporary construction, while a little to the right of them, an improvised throne was erected for the Auxiliary Bishop and his assistants. Directly in front of the bells were seated a number of the donors and their friends. The music was performed by the Mission Church Band of forty pieces.

"Bishop Anderson was assisted by the Rev. Peter Corr, C.S.S.R., and the Rev. Francis Kenzel, C.S.S.R. The other priests who participated in the exercises were: Rev. James Hayes, Rector of the church; Rev. Charles Hoff, C.S.S.R.; Rev. S. J. Grogan, C.S.S.R.; Rev. Andrew Wynn, C.S.S.R.; Rev. Andrew Gunning, C.S.S.R.; Rev. William Knell, C.S.S.R.; Rev. Henry Gareis, C.S.S.R.; Rev. Stephen Connolly, C.S.S.R.; Rev. John O'Leary, C.S.S.R., and Rev. Henry Borgmann, C.S.S.R.

"The ceremony began with the recitation of the Psalms of the Ritual alternately by the Redemptorist Fathers and the students of St. Mary's College, North East, Pa. The Bishop then, accompanied by his attendants and other priests, proceeded to the bells, which he formally blessed, sprinkling them with holy chrism both inside and outside, four times on the outside and eight times on the inside. Then beneath each bell there was placed a vessel of burning herbs, and the Bishop swung the censer containing burning incense over and beneath each bell. The bells were first carefully washed both inside and outside by the assistant priests. An affecting part of the ceremony was the blessing of the people by the Bishop. He had scarcely turned away from the great

bells when he saw the immense throng of more than 8,000 persons on the lawn, on the sidewalk and even in the street kneeling down in expectation of his benediction. As he raised his hands the great multitude bowed their heads and raised their own right hands to make the Sign of the Cross.

"After the final prayers the bells were rung and were pronounced perfect. The Mission Church Band then rendered an appropriate selection, after which the whole great multitude joined in a resonant Te Deum. The sermon of the occasion was preached by Rev. Henry Borgmann, C. SS. R."

Father Borgmann's sermon is here reproduced in full :

"Friends: We celebrate to-day the grandest, the happiest, the most glorious day in the annals of the Mission Church parish.

"The grandest day, for we now have completed this grand and magnificent temple, by the addition of the twin spires and the chime of twelve bells, which like a crown of twelve stars is now to crown the Church of Our Lady. The happiest day, for there are many aged folk here to-day who for years have prayed God to let them see this day. The most glorious day, for now, like the Angels of Bethlehem, these twelve bells are to proclaim Glory to God in the highest, and on earth peace to men of good will.

"In a few moments Rt. Rev. Bishop Anderson will proceed to the blessing of the bells. You must understand that what is to be used in divine service must first be purified of the blight of this sinful earth, and then sanctified to God with psalmody, unction and prayer. The altar upon which the Immaculate Lamb of God is daily offered is first washed with hallowed water and then anointed and so consecrated, even as the newborn babe is washed clean of sin in the water of Baptism and then anointed with the chrism of Confirmation and so made the living temple of the Lord Most High.

"After washing these bells with hallowed water and anointing them with Holy Oil and Chrism, the Bishop will place beneath the mouth of each bell a vase containing burning coals, and the fumes of incense and sweet-smelling herbs will pierce the throats of the bells, for their tongues and their lips are henceforth to proclaim, like the burning bush, with the voice of God tender and all compassionate, the loving invita-

tion unto all, to gather about His altar, to call upon Him, to give Him praise and glory and honor forevermore.

"Now is the Gospel read, for like the Twelve Apostles, these bells are to preach the love and sweet joy of God's service, the gospel of Martha and Mary, that all the people may tender unto God the love of Mary and the service of Martha. My people, these bells are come like friends among friends, with warm heart to be welcomed by warm hearts. They are come to weave sweet recollections into your everyday life, so that should some of you depart for other regions, you will take with you fond memories of the Mission Church bells.

"These bells are come to share with you your joys and your sorrows. They will laugh with you and they will weep with you. They will twinkle with jocund merriment when your sons and your daughters afoot the altar of God plight their troth, and join bonds which, we Catholics glory to say, no man dare among us put asunder. And again, these bells will toll with a sorrowful dole, when your dead sons and daughters are borne to the foot of the altar to receive the final benediction of weeping Mother Church. They will groan and moan with sympathy for you when forth from these portals you are borne to be laid away to sleep on the hills of Calvary. Every night will they renew their plaint in the *De Profundis* Bell and carry the consoling knell to the shadow of the pines and the cedars that stand in silence round about the graves of those whom you love. These bells will stir with great joy on our festive days. They will swing with merry Christmas carols when your little children, in the still hour of midnight awakened, broken in half their dreams of angels and shepherds singing about a little stable under the hill, and oh! they will hasten with speed to their fathers' and their mothers' knee, and gaze with great wonderment at the Christmas tree, and all the while will these bells still make sweet melody in the starry night to all the homes in Roxbury.

"Loud Alleluias will these bells shout on Easterday, and reawaken profound anticipations of your glorious resurrection, of eternal joys in Paradise, where God's everlasting bells are swinging to and fro in golden towers, rolling forth ocean-like magnificent harmonies of eternal beatitudes unto vast multitudes of the blessed, among them you and I, intoxicant with all-absorbing felicity forevermore. With Pentecostal fire will these bells proclaim at Whitsuntide the ancient faith of apostolic times, the indestructible kingdom of

God still maintaining its primitive foundations on the immovable Rock of Ages.

"Then when the harvest is gathered, when the Dedication of the Church is celebrated in the season of Thanksgiving, these bells will call with grateful voice, and awaken sentiments of deep, lasting gratitude, noblest and last of all returns to God from the heart of man.

"Not only on religious holydays, but also on civic holidays will these bells make common cause with you. You have witnessed how on Bunker Hill Day last, the Cross of this western spire was elevated to the pinnacle of the tower, clasping in fond embrace the flag of our country, in testimony of the bond existing between our faith and our fatherland, our creed and our country, our altars, and our firesides. By a fortunate coincidence these bells are blessed on this, the eve of the glorious Fourth, the day on which all the nation records with grateful heart and glad rejoicings, the foundation of our American freedom, civil and religious, one and inseparable, now and forever. Furthermore, on the very spot where we now stand, there stood till within a few years ago the Dearborn mansion, where George Washington stopped and held council, before that final manoeuvre, which drove from these shores that hostile bigotry and unreasoning intolerance, which all too long had tyrannized over our ancestors, driven finally away, far, far away never again to molest us—driven into the deep sea, the bottomless ocean where the waves may chant its dirges incessant.

"Well may these bells clap their hands and sing on these national holidays, which than monuments of stone more durable, ever proclaim with ancestral gratitude to God our deep appreciation of that boundless boon we possess in enjoying a free Church in a free State.

"So will these bells pray with you and rejoice with you. They will call you to God's altars, they will follow you to your firesides. Thrice daily, morning, noon and night will these bells remind you, like the Angelus of God, of Christ the Child and His ever Blessed Mother. Every Sunday, when the Sacred Host is elevated at the parochial Mass, the Sacring Bell will peal a triple peal, that all the people of Roxbury may bend the knee, and the child beside its mother may catch the inspiration of love that flows from her lips in muttered psalms of a thousand welcomes to the Eucharistic Lord and Saviour Jesus Christ.

"Friends: You will come to learn and love these bells, for they will by and by creep close to your heart and croon sentiments of various longings, joys ever old and ever new, until they will become to you the voicings of your inner soul. Then when you leave for other scenes will your hearts turn home and your souls long for the peal of those fond-with-recollections, soul-stirring Mission Church bells.

"Now I conclude. Before I conclude, however, allow me to ask you one question: Who has built this magnificent temple? Who built the altars within, superb and majestic? Who covered the walls with noble works of art? Who has made these spires to raise aloft, high in the air, the glorified Cross of Christ? Who has crowned it all with the chime of twelve bells?

"Of old this was done by kings and princes and the nobility. But I declare that this most glorious temple of God, fit habitation for His angels, has been built by the hands and hearts of our hard-working people, built by the poor man's penny and the widow's mite; nor have many failed to give abundantly whom God has richly favored. May God bless you all for it. Many who during the last forty years stood loyally by the great and stupendous undertaking, have gone to their reward and are now habitants of those magnificent mansions which God has prepared for them. May you all some day enter into and participate in their joys, dwell in mansions as magnificent, enjoy the self-same supreme beatitude, singing and praising and glorifying the eternal Love, drinking deep of that Beatific Vision that enraptures the angelic hosts innumerable, for ages and ages without end. May the Omnipotent Lord God bless you all in the name of the Father and of the Son and of the Holy Ghost. Amen."

During the consecration of the bells the following prayer was said by the Bishop :

"Almighty, Eternal God, do Thou pour out upon these bells a heavenly benediction, so that at their sound, the fiery darts of the enemy, lightning strokes, hailstorms, deadly thunder, and the damage of the tempests may be driven far away. May Thy people receive an increase of Faith, and may they be free from all temptations of the enemy when the melody of these bells shall fall upon their ears. Pour out upon these bells the dew of Thy Holy Spirit, so that at their

sound the enemy of the good may always flee. May Thy people summoned together by these bells be comforted in the Lord and delighted. When the sound of these bells pierces the clouded skies, may angelic hands preserve the assembly of Thy Church; may everlasting protection save the fruits of those who believe, their souls and their bodies. Through Our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen."

Names, Weight, and Donors of the Bells.

1. Our Lady of Perpetual Help; 4,200 lbs. This bell bears the following inscription: "Church of Our Lady of Perpetual Help, Redemptorist Fathers, Boston, Mass., A.D. 1910; Mother of Perpetual Help watch over us, assist and protect us."
2. St. Joseph; 3,000 lbs., donated by fourteen friends of the Mission Church.
3. St. Patrick; 2,100 lbs., donated by twelve friends of the Mission Church.
4. St. Alphonsus; 1,800 lbs., donated by the pupils of the parochial school in 1909.
5. St. Clement Hofbauer; 1,600 lbs., donated by the Alumni of the parochial school, 1891 to 1908.
6. St. John; 1,280 lbs., donated by J. J. Kennedy.
7. St. Francis Xavier; 930 lbs., donated by Mr. and Mrs. C. J. Jacobs.
8. St. Gerard Majella; 820 lbs., donated by John Burns.
9. St. Michael; 710 lbs., donated by Mrs. Delia Donlon.
10. St. Gabriel; 600 lbs., donated by Mrs. Mary O'Hare.
11. St. Florian; 450 lbs., in memory of Catherine Muldoon.
12. St. Cecilia; 360 lbs., donated by Michael C. Nelson.

On July 13th, the largest and last of the bells was placed in the western tower.

With the installation of the chimes, the beautiful Church of Our Lady of Perpetual Help was completed. Father Petsch began the work in 1876; Father Hayes finished it in 1910. This simple thought inspired a graceful poem, which will be found at the end of this book.

On May 19, 1910, a Solemn Celebration was inaugurated, in order to mark the canonization of the saintly Redemptorist priest, Blessed Clement Hofbauer,* who was raised to the honors of the altar on May 20, 1909, by Our Holy Father Pius X at Saint Peter's, in Rome.

After the 8 o'clock Mass on May 19, 20 and 21, special prayers were recited in honor of the Saint; a large painting of whom had been hung in the sanctuary. This identical painting had been venerated in Rome at the beatification of the Saint in 1888 ; before it the late Pope Leo XIII had knelt in prayer with 70,000 people. The formal opening of the Grand Triduum took place Sunday, May 22, at 10:00 A. M. Pontifical Mass was celebrated by His Grace Archbishop O'Connell, assisted by the Rev. C. Regan, pastor of All Saints' Church, Roxbury, as deacon; and the Rev. Joseph Wissel, C. SS. R., of Philadelphia, as subdeacon. The deacons of honor were the Rev. M. J. McManus, pastor of St. Mary's, Brookline; and the Rev. Arthur Connolly, pastor of the Church of the Blessed Sacrament, Jamaica Plain. The Very Rev. Ferdinand Litz, C. SS. R., Provincial, was archpriest. Seated in the sanctuary were the Rt. Rev. Monsignori Teeling, O'Callaghan, O'Brien, and Splaine. The sermon was delivered by the Rev. Thomas Hanley, C. SS. R., Prefect of Students at the Redemptorist Seminary, Esopus, N. Y.

The Most Rev. Archbishop and his assistants, after vesting in the community room, marched in stately procession from the middle door of the rectory to the

*Clement Hofbauer was born Dec. 26, 1751, at Tassowitz, a town in Moravia, on the northern border of the Austrian Empire. He made his religious profession as a Redemptorist on March 19, 1785, and ten days later was ordained priest. After laboring zealously for thirty-five years, mostly in Vienna and Warsaw, he died in the order of sanctity on March 15, 1820.

church, through the open ranks of the married men of the Holy Family Association. The church was crowded to its utmost capacity, and a large number of the faithful, unable to gain admission, remained on the sidewalk during the Mass. After the Mass, when His Grace had reached the door of the rectory, he turned round and in a very impressive manner gave his blessing to the assembled thousands. The celebrant of the Solemn Vespers was the Very Rev. Ferdinand Litz, C. SS. R.

The following day Solemn Mass was sung at 8:00 A. M. by the Rev. Father Rector Hayes, with Fathers Grogan and Borgmann as deacon and subdeacon, respectively. The Rev. Caspar Ritter, C. SS. R., Rector of the Church of the Immaculate Conception, N. Y., was celebrant of the Solemn Vespers.

On Tuesday, the 24th, the last day of the Triduum, the Very Rev. Ferdinand Litz., C. SS. R., officiated as celebrant of the Mass. At the evening exercises the celebrant was the Rt. Rev. Joseph G. Anderson, Titular Bishop of Myrina and Auxiliary to the Most Rev. Archbishop of Boston; the deacon, the Rev. J. T. O'Reilly, O. S. A., of Lawrence; the subdeacon, a Rev. Jesuit Father; the archpriest, the Very Rev. Ferdinand Litz. During the procession, in which the school children took part, the statue of St. Clement was carried by the Rev. Redemptorist Fathers Wissel, O'Leary, Knell, and A. Jones. Besides Redemptorist Fathers, Augustinians, Jesuits, Marists, and Passionists were present. After the procession the Papal Blessing was imparted by the Rt. Rev. Bishop Anderson.

Another event of prime note in the recent history of the church was the visit of the Superior General of the Congregation of the Most Holy Redeemer, the Most Rev. Patrick Murray, who arrived

in Boston July 15, 1910. He was accompanied by two members of his council, the Very Rev. Fidelis Speidel, C. SS. R., and the Very Rev. John B. Favre, C. SS. R. Father Hayes and Father Wynn met the distinguished visitors at the station and escorted them to the rectory, which was appropriately decorated with flags and bunting, the Irish flag occupying a prominent place. The following Sunday, the Most Rev. Father Murray celebrated Solemn Mass, assisted by the Very Rev. Francis Auth, C. SS. R., president of the Redemptorist College at North East, Pa., as deacon; and the Rev. Andrew Wynn, C. SS. R., as subdeacon. Father Hayes was master of ceremonies. At all the Masses the Most. Rev. Superior General addressed the congregation, emphasizing the fact that he had never before visited so large a parish. At the close of his remarks he bestowed the Papal Blessing on the people. The Most Rev. Father Murray, whose visit will always be remembered with pleasure, left Boston July 18, for St. John, N. B., Canada.

During the visit of the Superior General, on Saturday evening, July 16, at 7:00 P. M., while we were celebrating the second vespers of the Feast of Our Lady of Mount Carmel and the first vespers of the Feast of the Most Holy Redeemer, the largest bell of the chimes sounded the Angelus. This was the first time that any one of the bells was ever rung. For two hours thereafter a beautiful concert was given, to which a large crowd listened with delight. Within the next two days, three other chime concerts followed: the first, on Sunday morning; the second, on Sunday evening; and the third, on Monday evening. Every day, at intervals of fifteen minutes, from 7:15 A. M. to 9:00 P. M., the chimes mark the flight of time with music that falls like a benediction on the

passing hours. Every Sunday morning from 9:30 to 10:00, and every Sunday evening from 7:00 to 7:30, all hearts are lifted up in prayer by the sweet hymns that the bells ring out in honor of Our Lord and His Blessed Mother; while on holidays, from 8:30 to 9:00 A. M., sentiments of lofty patriotism are evoked by the playing of the national airs.

On July 24 the Rev. Henry Murphy, C. SS. R., celebrated his First Mass. The Rev. Father Hayes was archpriest and preacher; the Rev. William V. Knell, C. SS. R., deacon; and the Rev. Mr. John W. F. Power, a seminarian, subdeacon. One week later, July 31, the Rev. Joseph Murphy, C. SS. R., enjoyed the same transcendent blessing as his namesake. At Father Joseph's Mass the Rev. William G. Luecking, C. SS. R., was archpriest and preacher; the Rev. Father Hayes, deacon; and the Rev. Father Lynch, subdeacon. Father Henry and Father Joseph Murphy were ordained July 20, at Esopus, N. Y., by Bishop Cusack.

On October 9 the Mission Church was honored by the visit of a group of high ecclesiastical dignitaries: His Eminence Cardinal Vincenzo Vanutelli, the Papal Legate to the Eucharistic Congress in Montreal, His Grace Archbishop O'Connell, and the Rt. Rev. Mgr. Santi-Tampieri, Assistant Secretary to His Eminence Cardinal Del Val, Papal Secretary of State. His Eminence Cardinal Vanutelli and his entourage, chaperoned by Father Hayes, were conducted first to the church, which was specially illuminated for the occasion; then, to the rear porch of the rectory, whence they could get a good view of the various parish buildings. His Eminence expressed admiration and wonder at the striking evidences of the work that the Fathers were doing. As the illustrious prelates were motoring down Tremont

Street, they were met by a delegation of men of the parish—one thousand strong—headed by the Mission Church Field Band. The men had been summoned from the baseball grounds, where they were drilling for the Columbus Day parade. Each man carried a rod tipped with a large rose—red, pink, or yellow. The distinguished visitors were much pleased with the impressive spectacle presented by so fine a body of men, and with the surprise to which they had been treated at their departure.

The *Sacred Heart Messenger* gave the following account of the event :

“The Cardinal’s Sunday was drawing to a close, but no visit to Boston would be complete if it did not include a trip to the Mission Church, Roxbury. Therefore, it was not surprising that the Archbishop brought his distinguished guest to the famous Shrine. The prelates were received by the Rev. James Hayes, C. SS. R., rector of the church, and other members of the community.

“Passing through the rectory into the church, the Cardinal was escorted up the aisle to the main altar, and here His Eminence knelt in prayer for some moments; then, standing near the sanctuary rail, he looked earnestly at the Shrine and down the length of the church. The chimes rang out a welcome in which the notes of the great organ blended; but the time was all too short, and in a few minutes the Cardinal and the Archbishop were obliged to leave, being given an ovation on the way by the men of the parish who were returning from a drill for the Columbus Day parade. It is a pleasant memory to cherish of a notable occasion—the Cardinal Legate and the Archbishop of Boston, surrounded by faithful sons of the church offering their tribute of respect and bearing witness by their presence and numbers of the influence of religion on their lives.”

On the night of October 11, the eight electric crosses, four in each tower, were lighted for the first time. They are of ground glass, 10 by 4.5 feet; each cross is illuminated by 14 sixty-watt incandescent lamps,

and is plainly visible within a radius of from 4 to 5 miles. As the following day (Columbus Day) was to be a legal holiday for the first time in Massachusetts, a large American flag was suspended between the towers in such a position as to receive the full effulgence of the crosses. The effect was dazzling, and served to draw the attention of the newspaper men to the beauty of the towers and of the electric crosses. The *Boston Record* for October 17 said:

"The most conspicuous addition to the landscape of Boston by night and by day are the twin spires of the Roman Catholic Mission Church, near the Fenway. They are tall and exceedingly beautiful, and rank with the dome of the Christian Science Temple, the Harvard Stadium and the State House dome as landmarks of the Hub. At night the belfries of the spires are illuminated from within by powerful lights revealing crosses against the dark sky above."

And the *Boston Post* of the same date:

"A treat is in store for those who have not seen the Mission Church of Roxbury by night since the towers have been completed. Four large crosses, each over nine feet in height, have been placed in each tower and are all ablaze with light. The illumination is artistically arranged inside, and the crosses are so high in the air that on an especially dark night they gleam forth as though suspended between earth and sky."

The electric crosses proved a source of inspiration to the muse of Mr. Timothy C. Murphy, "The Policeman Poet," whose verses entitled "Cross of Light" will find a place at the end of this book.

A monster parade of the Holy Name Societies of Boston was held on Columbus Day, 1910. At 1:00 P.M. the contingent from the Mission Church started from the Back Bay to take its allotted place in the ranks, but, though the parade began to move at noon sharp and proceeded without break or halt, it was nearly

3 o'clock before our men were able to fall in line. There were upwards of 40,000 men in the parade, which took about three hours and a half to pass a given point. It was reviewed by President Taft, His Grace Archbishop O'Connell, Governor Draper, and Mayor Fitzgerald from different stands erected along the line of march. The Mission Church fully sustained its reputation, or rather, as Mayor Fitzgerald put it, "It fairly outdid itself by the magnificent showing it made on this occasion." Here are some of the press comments:

"Without question the Holy Name Society from the Mission Church was the feature of the great ninth division. It was the largest in point of numbers, its men marched as truly as any in line, it was made up of companies in which the men were practically of a size, and each man carried a long green wand, tipped with red, yellow, white or blue roses or chrysanthemums. These floral wands carried at a uniform angle gave the prettiest touch of color seen in the entire division.

"They led the ninth subdivision of the sixth division and were preceded by the Mission Church Field Band. The men marched in files 14 deep and there were 50 of these files before the eye caught the handsome float representing the 'Departure of Columbus.' Then came the Mission Church Fife and Drum Corps with its stirring music, and 24 more files of members of the Holy Name Society.

"'The Roxbury Boys of 1492,' dressed as American Indians in four companies, each marching in cross formation, came next, followed by a four-horse float representing the Santa Maria manned by a crew of beautiful girls in white gowns. This feature was followed by the regular fife and drum corps of the Mission Church and 16 more files of finely marching members of the Holy Name Society of the parish. They carried off the honors both as to numbers and display."
—*Boston Globe*.

"The division of the Holy Name Society which stood out above all the others was the Mission Church of Roxbury, which was represented by from 1,800 to 2,200 men. The

men were dressed very carefully and were perfectly drilled.
. . .”—*Boston Post*.

“From the Mission Church were entered 1,700 marchers, whose military carriage and alignment were considered the best of any of the civilians. The Mission Church had a float portraying the departure of Columbus, a barge of children in the Santa Maria and four companies of boys in Indian costumes.”—*Boston Herald*.

A Grand Bazaar, the proceeds of which were to help defray the cost of the towers, was conducted in the school hall, November 10-30. Fathers Kenzel and O’Leary, who were in charge, succeeded, after three months of strenuous labor, in converting the hall into a little “World’s Fair.” Booths representing the principal nations were advantageously placed, and the pillars of the hall were made to assume the aspect of luxuriant palm-trees. Every night during the bazaar a fair-sized newspaper, called *The Evening Star*, was published; it was printed in view of the people and retailed the news of the evening. Another novel feature, the source of much amusement, was the “Post Office,” where cards could be bought and immediately afterwards delivered to those to whom addressed. The fair was very well attended and was successful in every respect.

On Christmas Day, 1910, the Rev. John W. F. Power offered up the Adorable Sacrifice for the first time. The Rev. Father Rector Hayes was archpriest; Father Kenzel, deacon and preacher; and Father Wynn, subdeacon. Father Power was ordained December 17, at the Cathedral of the Immaculate Conception, Portland, Maine, by the Rt. Rev. Bishop Walsh of that diocese.

Eucharistic Triumphs.

Early in 1911, Father Hayes determined to bend all his energies towards the pious design of promoting daily Communion among the people of the parish. With this end in view, he directed the Rev. Henry Borgmann, C. SS. R., to select as his theme for the Lenten sermons, the salutary practice of approaching the Holy Table every day. Father Borgmann brought all his ardent zeal and great oratorical ability to bear on the sacred task, and his labors were crowned with wonderful success. He preached the first sermon on March 5, and during that month the number of Holy Communions was nearly four times as large as during February. The following Christmas Day 5,000 people received the Bread of Angels. The total number of Communions for 1911 was 290,300, as against 154,670 for 1910. Since 1911 the yearly average has been 368,000.

At the ordinations held July 2, 1911, at the Redemptorist Seminary, Esopus, N. Y., two young men of the Mission Church Parish, the Rev. Francis Murray and the Rev. Charles Crowe, were crowned with the sublime dignity of the priesthood by the Rt. Rev. Bishop Cusack. The following Sunday, July 9, both celebrated their First Holy Mass; Father Murray at 7:00, and Father Crowe at 10:30 A. M. At Father Murray's Mass Father Kenzel was deacon and preacher; and the Rev. Joseph O'Reilly, C. SS. R., subdeacon. At Father Crowe's Mass the Rev. Francis G. Fischer, C. SS. R., Professor of Dogmatic Theology at the Redemptorist Seminary, was deacon and preacher; and Father O'Leary, subdeacon. At both Masses Father Hayes was archpriest.



INTERIOR OF THE OLD MISSION CHURCH

Built in 1871. The Holy Family and St. Patrick's Altars are still preserved in St. Gerard's Chapel. The Miraculous Picture was transferred to the Shrine in the new Church. The two adoring Angels and the Communion rail may be seen in St. Gerard's Chapel.



MISSION CHURCH

Built in 1877. Showing Cupola and Western Transept. The long, low building was formerly the old church, built in 1871, and the building at the corner was the original Dearborn Mansion. These two buildings were used as the Parochial residence until 1903.

Columbus Day, 1911, was signalized by another triumph for the men of the Mission Church parish. On that day an army of 30,000 Catholic men of Boston did homage to the memory of the great discoverer, while over half a million people lined the streets to watch them. Military experts declared that they had never before seen so large a body of civilians so well drilled or a parade so cleverly handled. Of our marchers the Boston papers said:

"Notable as were all of the organizations in their marching, there were some that made a greater impression than the rest, among these being the Bishop Cheverus, K. of C. Association, the Mission Church Holy Name Society, and the Cambridge Council of K. of C. . . .

"The delegation from the Mission Church, in subdivision 3 was also received with much acclaim. The marchers were carefully dressed and marched with remarkable precision. They were headed by the Mission Church Band, all in white duck. Then came companies of cadets in spotless white uniforms with red facings. Behind them came several companies of men marching in close alignment and carrying long red staffs fashioned at the top into a cross and bearing long streamers of red, white and blue. Behind the men were still more boys dressed as Indians carrying spears and behind them were more men carrying long red cross-tipped staves.

"The Mission Church hundreds made an impression at the start with a big band setting a quick step and a detachment of 500 boys in white uniforms with red epaulets and stripes. Five hundred men came next. They wore black suits and white gloves, and carried canes tipped with red, white and blue ribbons. At the end of each line a man carried a big American flag. One hundred Indian boys in loose formation followed. They stepped out manfully, and the aspect of their long spears, uncouth dress and head feathers lost its fierceness by the contrast of their laughing faces. There were three bands and 700 more men with ribboned canes before the society of this church passed.

"The Holy Name Society from the Mission Church was accorded a warm ovation as it passed the chief marshal's

reviewing stand, the cadets' branch being particular favorites with the crowds, and, as they marched by, men applauded their movements, while women waved their handkerchiefs with wild enthusiasm."—The *Post*.

"Undoubtedly, the chief feature of this (Holy Name) whole division was the Mission Church of Roxbury, which had more than 1,800 men and boys in line.

"There was a surprise in store for the people, for their new regiment of cadets made its first appearance in white duck uniforms ornamented with cardinal trimmings, and the lads marched well. The brass band and two divisions of the fife and drum and bugle corps gave a splendid supply of music for this big feature from Roxbury. About 100 boys paraded as Indians in two sections and the Holy Name Society added its numbers to this remarkable showing from the Mission Church.

"The parish made a brilliant appearance and won another great victory for the Redemptorist Fathers. They had their band and fife and drum corps divided into three sections. The full band led the column and immediately behind came a regiment of cadets whose appearance was a surprise. No one had seen the natty white uniforms of the young men, and with their rifles they captured the crowds as they swung along at a marked military gait. The drum and bugle corps then headed a section of men, and in this section were 100 or more boys dressed as Indians, and after this section came another detachment of fife and drum and the remainder of the men."—The *Globe*.

"The Mission Church representation with 1,800 well drilled men in line, with three bands and over 100 boys dressed as Indians with head feathers and spears, received a great applause. In itself this division formed half the parade."—The *Herald*.

"The Mission Church Division was awarded highest honors, taking two prizes, one for the 'Best Marching Body' and the other for the 'Largest Marching Body.'"

Shortly after the celebration His Honor Mayor Fitzgerald sent an autograph letter to Father Hayes, congratulating him and the other Fathers on the magnificent showing made by the Mission Church

Division in the parade, which he declared was "the grandest spectacle ever witnessed on the streets of Boston."

On October 31, a report that had been previously afloat to the effect that His Grace Archbishop O'Connell was to be created Cardinal, was officially confirmed when His Eminence received the documents notifying him of his elevation to the Sacred College. This glorious news was nowhere received with greater joy than at the Mission Church, whose priests and people entertained the heartiest admiration and the warmest affection for the illustrious prelate. There were many ties to bind them to him; but one especially—his great devotion to Our Lady of Perpetual Help.

After an absence of nearly three months, His Eminence returned home, January 31, 1912, and was conducted in triumph through the streets of Boston, amid the cheers of thousands, who, in spite of a blinding snowstorm, had gathered to do honor to their Most Eminent Prince and Leader. The next day all the Fathers of the Mission Church were present at the Solemn Mass offered up at the Cathedral to thank Almighty God for the signal honor conferred on the Archdiocese of Boston, and for the safe return of His Eminence.

To the Fathers of the Mission Church the death of the Rt. Rev. Mgr. Magennis, on February 23, 1912, was like the loss of a dear brother. As he had been a weekly visitor at the rectory for forty years, he seemed to be almost a member of the community. His funeral took place from St. Thomas' Church, Jamaica Plain, of which he had been pastor for forty-three years. Fathers Hayes, Wynn, Corr, and Hoff were present. Eternal rest to the soul of the good and faithful priest, the Rt. Rev. Mgr. Thomas Magennis!

With the passing of the years, the beauty of the chimes and of the electric crosses in the church towers was more and more fully appreciated. The following letter tells of their soothing effect on a sick man:

To the Editor of the *Boston Herald*:

"As a Protestant, writing from a Protestant Hospital, may I ask you to let me voice what many besides myself must feel—a warm gratitude to all whose gifts and self-denials built the noble towers of the Roxbury Mission Church. Day by day through these weeks of illness, the chimes have marked for me the hours and the quarters, softening pain with memories of sweet bells in gray cathedrals overseas. By night through the leaves of swaying branches, I look from my window to the golden fires of the towers' crosses. . . .

PAUL B. OTIS.

"Longwood, May 27, 1912."

The *Boston Record* for June 12 contained the following communication, of interest to the friends of the church:

"Dear Looker-on: In tonight's issue I see where the Rev. Austin Rice and the Rev. Hugh Heath claim to be the first to fly the Stars and Stripes from a Church steeple. I beg to differ, with all respect.

"When the Cardinal Archbishop of Boston came home from Rome, the Mission Church of Roxbury raised a large American flag between its spires and a more glorious sight I want to see. I think, in justice, the honor belongs to the Mission Fathers of Roxbury.

JOSEPH V. SEITZ.

"Roxbury, June 10, 1912."

The American Flag, as our readers may recall, was first suspended between the towers of the church, October 11, 1910.

On July 4, 1912, the Rev. Paul Dugal, C. SS. R., celebrated his First Mass. The Rev. Father Rector Hayes was archpriest; the Rev. William V. Knell,

C. SS. R., deacon ; the Rev. James Clark, C. SS. R., subdeacon; and the Rev. Peter Corr preached. Three days later two other newly ordained Redemptorists, the Rev. George Conway and the Rev. Patrick McGowan, offered up the Clean Oblation for the first time. At both Masses the Rev. Father Rector Hayes was archpriest ; he also preached at Father Conway's Mass. The latter was assisted by the Rev. Charles Hoff, C. SS. R., as deacon, and the Rev. Andrew Wynn, C. SS. R., as subdeacon. At Father McGowan's Mass, Father Dugal was deacon; Father Conway, subdeacon; and the Rev. Edward Scully, C. SS. R., preached. The Rev. Fathers Dugal, Conway, and McGowan were ordained June 30, at Esopus, N. Y., by the Rt. Rev. Bishop Cusack.

On August 5, Father Hayes was notified that he had been appointed Rector of the Mission Church for another term—his fourth. There was unbounded rejoicing at the thought that his faithful service had been duly appreciated, and that for at least three years more he would guide the bark of Mary to its destined port.

Late in September, Father Frawley, after an absence of more than eight years, returned to the Mission Church, as an assistant. The people of the parish were delighted to have with them again their former pastor, whose extraordinary labors in their behalf during his long tenure of office, had forever endeared him to all hearts.

A few golden days for Our Lady of the Blessed Sacrament during 1913 were : Ash Wednesday, with 4,000 Holy Communions; Easter Sunday, with 5,300; and the Feast of Our Lady of Perpetual Help, with 5,500.

On June 29, the Rev. Victor Burns, C. SS. R., and the Rev. Joseph Patrick Downey, C. SS. R., offered

up Holy Mass for the first time. At both Masses the Rev. Father Rector Hayes was archpriest. Father Burns was assisted by Father O'Leary as deacon, and the Rev. John Feldmann, C. SS. R., as subdeacon. The Rev. Thomas Galvin, C. SS. R., Rector of the Church of Our Lady of Perpetual Help, Brooklyn, N. Y., was the preacher. At Father Downey's Mass the Rev. Father Kenzel was deacon and preacher, and the Rev. Father Galvin, subdeacon. The following Sunday, July 6, the Rev. Francis Connell celebrated his First Mass. The Rev. Father Rector Hayes was archpriest; the Rev. Father Conway, S. J., deacon; and the Rev. Mr. McSweeney, a seminarian, subdeacon. The Rev. Michael J. Sheehan, C. SS. R., an uncle of Father Connell, preached. Fathers Burns, Downey, and Connell were ordained June 26, at Esopus, N. Y., by Bishop Cusack.

The Playground.

In the early summer of 1913, a matter of vital interest to our people, a question which had been under consideration for fifteen years, was finally settled.

As far back as 1898, a movement had been set on foot to have a public playground established for the children of Ward 19, in which the Mission Church parish is included. From the beginning the Fathers were prominently identified with the project; in fact, they were the originators of it, because it intimately concerned the welfare of our children, who composed the vast majority of the little ones to be benefited by the recreation-ground.

In the autumn of 1911, the question as to the most suitable site for the playground became a political issue. Not only the Fathers, but also the people of the parish were in favor of having it located at or

near the junction of Tremont and Philips Streets, just east of the church ; because this point marked the geographical center as well as the center of population of Ward 19. A feeble minority, however, advocated its establishment on Halleck Street, at the extreme end of the ward, in a locality where there were very few children, and where those who would frequent the playground would be exposed to many dangers. On November 29, a mass-meeting of the men of the parish was held at St. Alphonsus' Hall to protest against the selection of the latter site. Despite a heavy downpour of rain, a great crowd turned out to register their emphatic disapproval of a measure that constituted a violation of justice and fair play. Father Hayes, who was the leading spirit in the movement to have the playground located at Tremont and Philips Streets, presided at the meeting. Nine or ten of the speakers supported his contention, while only one favored the location at Halleck Street. The argument of the opposition was that the latter place contained less taxable property, and that, therefore, the establishment of the playground there would entail less loss to the city. But the overwhelming majority of the men were clearly in sympathy with the position of Father Hayes that the site near the church should be chosen. Accordingly, resolutions to that effect were drawn up, read, put to a vote, and sent to the Mayor and to the members of the Park Commission.

At the annual banquet of the St. Alphonsus Association, January 13, 1913, His Honor Mayor Fitzgerald stated with unmistakable emphasis and sincerity that the playground would be located where the Fathers wanted it; his favorable stand evoked hearty applause. At a conference held later between Father Hayes, the Mayor, and the Park Commission,

June 26 was set as the date for the final settlement of the question. The result was that the Halleck Street site was eliminated from consideration, and the one east of the Mission Church was selected. On August 26, following, two lots were set aside for the playground ; one on the east, the other on the west side of Philips Street. According to the report of the Boston Finance Commission (vol. ix., pp. 109-110) the lot on the west side of Philips Street began at a point at the corner of the north side of Oriental Court and Philips Street, and ran westerly, practically in a straight line, along the north side of Oriental Court, approximately 230 feet to the wall of the Mission Church property ; thence in a northerly direction, alongside the wall of the Mission Church property, approximately 230 feet to the property of Henrietta Bertram, which fronted on Smith Street place and numbered 5 on said place ; thence easterly, practically in a straight line, approximately 230 feet to Philips Street ; thence to the point of beginning. The lot on the east side of Philips Street began at the corner of the lot occupied by the Philips Street School, and ran, practically in a straight line, easterly, approximately 300 feet to the easterly line of land of Lillie Lefevre ; thence it ran southerly, by the easterly line of the land of the said Lefevre, approximately 170 feet ; thence it turned and ran westerly, approximately 300 feet, practically in a straight line to the east side of Philips Street ; thence it turned and ran along Philips Street, approximately 170 feet to the point of beginning. In the autumn of 1913, the houses that stood on these lots were torn down in order to make room for the playground.

In February, 1914, when Mayor Fitzgerald's term expired, he was succeeded by the Hon. James M. Curley. Meanwhile a large number of people had

made the suggestion that the boundaries of the playground should be extended to the north and to the south. At two mass-meetings held at St. Alphonsus' Hall, the men of the parish went on record publicly as favoring the proposed extension, besides commending the city officials for having selected the Philips Street site. With fine enthusiasm Mayor Curley espoused the proposal to enlarge the prospective playground, and with characteristic energy set to work to accomplish its realization. On November 16, 1915, the Mayor added to the western lot about 154 feet to the north, so as to take in all the remaining land up to Smith Street, and about 100 feet to the south, so as to embrace all the remaining land down to Tremont Street. Moreover, he added all of Philips Street from the school to Tremont Street—a parcel of land 330 by 30 feet—and also 50 feet along Tremont Street to the east, so as to make the boundary line at that point meet the boundary line of the eastern lot. Again, a considerable number of houses were demolished, making 63 in all. The work of laying out the playground and of providing it with all the necessary appurtenances was done as quickly as possible, and finally, on September 3, 1917, the recreation ground was dedicated with appropriate exercises to the use of the children.

The credit for this notable achievement, which contributes so much to the material welfare of our children and to the beauty of the church's surroundings, belongs to Father Hayes, nobly seconded by the vast majority of the men of the parish. And certainly we must not forget the great debt of gratitude we owe to the Hon. John F. Fitzgerald and to the Hon. James M. Curley, former Mayors of Boston, as also to the members of the Park Commission.

In November, 1913, the old sidewalk in front of the church and part of the steps were removed. A granolithic sidewalk was then laid, and the steps were widened. The approach to the church was thus considerably beautified.

On March 27, 1914, the Rev. Andrew Wynn, C.S.S.R., vice-Rector of the community, celebrated the Golden Jubilee of his profession as a Redemptorist. On that happy day, according to a custom of several years' standing, he said Mass at the Shrine of Our Lady of Perpetual Help. To Her, under God, he declared, he owed his religious vocation, and, therefore, he wished to thank Her on his jubilee day for all the graces bestowed on him during the past fifty years, especially for the inestimable favor of having been called to the priesthood in the Congregation of the Most Holy Redeemer. After his Mass Father Wynn, kneeling before his Superior, Father Hayes, renewed his vows in the presence of the entire community. The Sisters, the school children, and a large number of the adult laity received Communion from the hand of the venerable priest.

The Rev. Ambrose Walker sang his First Solemn Mass, April 26. The deacon was the Rev. James McCarthy, pastor of St. William's Church, Dorchester; the subdeacon, the Rev. Stephen J. Chamberlin; the preacher, the Rev. Philip O'Donnell, pastor of St. James's Church, Boston. Present in the sanctuary were the Rt. Rev. Mgr. O'Farrell, pastor of St. Francis de Sales' Church, Roxbury, and several other clerical friends of the young celebrant. Father Walker was ordained April 6, at St. John's Seminary, Brighton, by His Eminence Cardinal O'Connell.

A four weeks' mission, conducted by the Redemptorist Fathers Kenna, Conway, Turner, and Crowe, was begun September 27, 1914. The number

of confessions heard was as follows : Married women, 2,306 ; single women, 2,514 ; married men, 1,648 ; single men, 1,789 ; boys, 647 ; girls, 846 : total, 9,750.

On Sunday, December 27, Governor David I. Walsh was present at the last Mass at the Mission Church, and, after taking luncheon with the Fathers, remained at the rectory as their guest until 3:00 P. M. Four weeks later, at the 9 o'clock Mass, the Governor and his secretary received Holy Communion. This was the first time that two men so prominent in the Commonwealth of Massachusetts had ever done so at the Mission Church. The practical faith of the Governor, who was recognized by many of the congregation, was a source of great edification.

Two new side altars, the one, dedicated to the Sacred Heart of Jesus ; the other, to St. Joseph, were unveiled on Easter Sunday, 1915. The altars, which it took six months to erect, are of solid marble ; each weighs 28 tons, and contains mosaics which are fine specimens of workmanship. After the Masses and the evening devotions, the people crowded to the front of the church to get a close view of the altars, and gave utterance to many expressions of enthusiastic admiration.

By appointment of Father Hayes the Rev. John O'Leary, C. SS. R., of the Mission Church preached at the Solemn Military Mass celebrated on Pentecost Sunday, May 23, in Fenway Park, by the Rt. Rev. Mgr. Splaine, pastor of St. Joseph's Church, Roxbury. Father O'Leary said, in part :

"What a magnificent spectacle ! Thousands bowing before the altar of God in patriotic service commemorating the lives and deeds of those heroic men who were ready to lay down their lives for their country. This public act of worship does more honor to our country than the greatest achievements of art, science, literature or commerce, and is a more certain

pledge of our country's future happiness than vast standing armies and embattled fleets, for it proclaims the fact that a large portion, at least, of the people still recognize that above the power of armies and navies, that above the statesman's skill and the merchant's ardent zeal, there reigns the God of Hosts, and in His hands are the peace, the prosperity, and the destiny of nations. . . .

"May He who died on the Cross and lifts His sacrificial hands at this altar today, may He wash away their errors and transgressions, purify their souls from stain, and requite the life they laid down for others with that greater life of heavenly bliss that has no end." *

The Mission Church Field Band, under the direction of the Rev. James Clark, C. SS. R., made a fine showing on this occasion, and was heartily applauded by the 15,000 people present.

On June 10, at Esopus, N. Y., His Eminence Cardinal Farley ordained to the priesthood 16 Redemptorist seminarians, of whom four were sons of the Mission Church parish: the Rev. John Hegarty, the Rev. Richard Keenan, the Rev. John Shaughnessy, and the Rev. William McCarthy. The following Sunday, the 13th, Father Hegarty and Father Keenan celebrated their First Mass. At Father Hegarty's Mass the Rev. Daniel Collins, C. SS. R., was deacon and preacher; and the Rev. Alfred Jones, C. SS. R., subdeacon. At Father Keenan's Mass the Rev. Michael Gannon, C. SS. R., was deacon and preacher; and the Rev. John Sippel, C. SS. R., subdeacon. The Rev. Father Rector Hayes was archpriest at both Masses. One week later Father Shaughnessy and Father McCarthy offered up the Tremendous Sacrifice for the first time. Father Shaughnessy was as-

*Father O'Leary's sermon is given in full in the work entitled "Addresses at Patriotic and Civic Occasions by Catholic Orators" (New York: Joseph F. Wagner, vol. 1, pp. 28-31).

sisted by the Rev. William V. Knell, C. SS. R., as deacon, and the Rev. James Lynch, C. SS. R., as subdeacon. The Rev. John Conway, C. SS. R., preached. Father McCarthy had as deacon the Rev. Father O'Leary, and as subdeacon the Rev. Henry Knecht, C. SS. R. The sermon was preached by the Rev. Joseph Turner, C. SS. R. On this Sunday also, Father Hayes officiated as archpriest at both Masses.

On July 10, Father Hayes, like his immediate predecessor, Father Frawley, was appointed Rector for the fifth time.

At the beginning of Advent four new statues were placed on the two side altars spoken of before: on the Sacred Heart Altar, the statues of St. Alphonsus and St. Theresa; on St. Joseph's Altar, the statues of St. Clement Hofbauer and St. Gerard Majella.

On Good Friday, 1916, a new crucifix was set over the Tabernacle of the high altar. The frame on which the Image rests is of mahogany with a covering of gilt. The Figure is of holly, without paint or varnish; it was wrought from a tree, is in one piece, and is in every respect a beautiful specimen of art.

In June of that year three newly ordained Redemptorists, the Rev. Thomas Tobin, the Rev. John Murphy, and the Rev. Joseph Lorden, said their First Mass; Fathers Tobin and Murphy, on the 11th; and Father Lorden, on the 18th. At Father Tobin's Mass the Rev. Alfred Jones was deacon and preacher, and the Rev. Paul Dugal, C. SS. R., subdeacon. At Father Murphy's Mass the Rev. Father Lynch was deacon and preacher, and the Rev. Thomas Raynor, C. SS. R., subdeacon. Father Lorden was assisted by Father Clark as deacon and preacher, and the Rev. Stephen L. Ahern, C. SS. R., as subdeacon. Father Hayes, as usual, was archpriest at all these Masses. The Rev. Fathers Tobin, Murphy, and Lorden were

ordained June 7, at Esopus, N. Y., by the Rt. Rev. Patrick J. Hayes, D.D., at that time Titular Bishop of Tagaste and Auxiliary to the Cardinal Archbishop of New York.

OUR LADY'S GOLDEN VESTURE.

The original picture of Our Lady of Perpetual Help was restored to public veneration in 1866. The Golden Jubilee of that blessed event occurred, of course, in 1916, and was celebrated with appropriate solemnities in all Redemptorist churches throughout the world.

At the Mission Church Father Hayes decided to have a Grand Triduum in honor of the Mother of Perpetual Help, to thank Her for all the graces and favors bestowed on the church through her merciful intercession during the past forty-six years, and to implore a continuance of her blessings. The Triduum was preceded by a two weeks' retreat for all the people of the parish. The idea of the retreat was to attune the hearts of the faithful to the Triduum, so as to make it a supreme event in the history of the church. The retreat, which began October 15, was conducted by the Rev. Fathers Collins, Byrne, Turner, and Treanor. The exercises were held simultaneously in the upper church and in St. Gerard's Chapel. During the retreat the school children made a Novena of Communions, and so great was the fervor of the adults as well as of the children that during the period from October 15 to November 2, inclusive, no less than 70,000 Holy Communions were distributed.

The Triduum was opened October 29, with a Solemn Mass, of which the Very Rev. Joseph Schneider, C.S.S.R., Provincial, was celebrant; the Rev.

Daniel Collins, C. SS. R., deacon; and the Rev. John F. Byrne, C. SS. R., subdeacon. His Eminence Cardinal O'Connell, vested in Cappa Magna, occupied his throne on the Gospel side of the sanctuary and presided at the Mass. Father Hayes, after welcoming His Eminence and thanking him for the honor of his presence, delivered an impressive sermon on the Miraculous Picture. At the conclusion of the Mass, His Eminence made a beautiful address, in which he expressed his delight at being able to show his ardent love for Our Lady of Perpetual Help, to whom he had always cherished a tender devotion, who had lavished on him so many favors, and had so signally blessed the people of the Mission Church and of the whole archdiocese. He also expressed pleasure at having the Sons of St. Alphonsus in his diocese, who, by their straightforward manner and especially by their unswerving loyalty to their Bishop, were doing an incalculable amount of good.

A handsome painting of Our Lady of Perpetual Help, executed especially for the Triduum, was suspended from the ceiling of the sanctuary. The background, measuring 24.4 by 11 feet, was of that species of wool known as "Rep." The Image itself, modeled after the original by Mr. August Geiselhart, was 9.5 by 6.5 feet. The border of the painting, made of the best gold braid, was designed by Mr. Franz Untersee, of Boston.

In May, 1917, a new system of lighting was installed in the upper church.

On June 17, the Rev. John Sephton, C. SS. R., and the Rev. John Waldron, C. SS. R., said their First Mass. The deacon at Father Sephton's Mass was the Rev. Father Duran of All Saints' Church, Roxbury; the subdeacon, the Rev. Father Clark; and the

preacher, the Rev. Timothy McDonnell, C. SS. R. Father Waldron was assisted by Father Sephton as deacon, and Father Lynch as subdeacon. The sermon was preached by the Rev. Thomas Gilhooly, C. SS. R. Father Hayes acted as archpriest at both Masses. The Sunday following, June 24, the Rev. George Acres, C. SS. R., celebrated his First Mass. Father Turner was deacon and preacher; Father Clark, subdeacon; and Father Lynch, archpriest. The Rev. Fathers Sephton, Waldron, and Acres were ordained June 13, at Esopus, N. Y., by the Rt. Rev. Bishop Hayes.

On October 9, a magnificent ostensorium made from the gold offerings of the faithful was received from the manufacturer. It was intended as a memorial of the Golden Jubilee of the wonder-working Picture of Our Lady of Perpetual Help. The gold used in its making was the residue from the bulk contributed for the construction of a ciborium destined for the same purpose. The chalice and the monstrance were used for the first time on Christmas Day.

The Rev. James Clark, C. SS. R., who for nearly eight years had labored with highly commendable zeal at the Mission Church, was notified by the Very Rev. Father Provincial Schneider on February 23, 1918, that his name had been presented to the military authorities for a chaplaincy in the Army. A few weeks later Father Clark was formally appointed. On April 3, a farewell reception was tendered him at St. Alphonsus' Hall. A large crowd attended the entertainment given in his honor and for his benefit. The program consisted of songs, motion-pictures, an address by Father Hayes, the reading of the commission from President Wilson by which Father Clark was designated First Lieutenant, and a speech by the chaplain-elect. A contingent of soldiers from Camp



MISSION CHURCH TOWERS

Towers erected in 1910. New Parochial Residence erected in 1903.





MISSION CHURCH
Showing Vestry and Garden.

Devens, Ayer, Mass., and a number of sailors were present. The following day Father Clark left Boston *en route* for his cantonment at Gestner Field, Lake Charles, Louisiana. At the hour of his departure, the school children were assembled in front of the church, and the adjoining streets were crowded with men and women who had come to bid the beloved priest an affectionate farewell. When he emerged from the church, where he had made a parting visit to the Shrine, the Mission Church Field Band played a stirring martial air. Father Clark was accompanied to New York by Father Hayes.

During this year three newly ordained priests celebrated their First Mass; two of them were brothers, the Rev. Francis Neville, C. SS. R., and the Rev. Paul Neville, O. F. M. By a happy dispensation of Divine Providence both these young men said their First Mass on the same day, Pentecost Sunday, May 19. At Father Francis Neville's Mass, his brother Paul was deacon; the Rev. James Lynch, C. SS. R., subdeacon; and the Rev. Timothy McDonnell, C. SS. R., preached. At Father Paul's Mass, Francis was deacon; and the Rev. Father Kelly, O. F. M., subdeacon and preacher. Father Hayes officiated as archpriest at both Masses. Father Francis Neville was ordained May 17, at Esopus, N. Y., by the Rt. Rev. Bishop Russell of Charleston, S. C. Father Paul was ordained the following day at St. Bonaventure's Church, Paterson, New Jersey, by the Rt. Rev. Bishop O'Connor, of Newark, N. J. One week later, May 26, the Rev. Patrick Rogers offered up his First Mass. The Rev. Patrick Phelan, of the Harrisburg Cathedral, was deacon; and the Rev. George Schneider, C. SS. R., subdeacon. The Rev. James Lynch, C. SS. R., preached. Father Rogers was ordained May 18, at St. Bonaventure's College, Alleghany,

N. Y., by the Rt. Rev. John M. Gannon, D.D., titular Bishop of Nilopolis and Auxiliary to the Bishop of Erie, Pa.

Official advices were received at the rectory on June 11, to the effect that the Rev. Father Hayes had been transferred to St. Joseph's Mission House, Atlantic City, N. J., and that the Rev. William B. Kenna, C. SS. R., former Rector of St. Clement's College, Saratoga Springs, N. Y., had been appointed to succeed him.

The departure of Father Hayes was deeply and sincerely regretted. With one exception he held the record for continuous service at the Mission Church, having spent nearly twenty years here—five and a half, as assistant, and fourteen, as Rector. During that long period he had fulfilled with enviable distinction and marked ability every task allotted to him, and had endeared himself to all with whom he had come in contact. His administration forms one of the brightest chapters in the history of the church, and his own record is his best eulogy. After remaining here about four weeks, in order to acquaint the incoming Rector with his manifold and onerous duties, Father Hayes left Boston on July 8 for his new home—but he still remains in the memory and in the affections of the people.

THE RECTORATE OF FATHER KENNA.

The Rev. William B. Kenna arrived June 24, and the next day was inducted into office with the prescribed formalities.

On July 18, the Rev. Thomas J. Raynor, C. SS. R., of the Mission Church, received official notification of his appointment as K. of C. chaplain to the soldiers at the forts in Boston Harbor. For nearly a year

previously, Father Raynor had been laboring nobly in the spiritual interest of these men, having heard confessions on more than one occasion from half past seven in the evening until two o'clock the next morning.

The Flag-Raising.

A most interesting and inspiring chapter in the history of the Mission Church was written on Sunday, September 8, when, amid a scene of imposing splendor, the Service Flag was raised, and public tribute paid to the 1,057 men who were at that time enlisted in the cause of our beloved country. For weeks ahead the Fathers had been busy preparing every detail of the demonstration. Everyone anticipated a grand spectacle, but the reality completely dwarfed all expectations.

Before sunset on Saturday, the entire district had been elaborately decked out with the national colors; and Old Glory, flying and fluttering from the windows of thousands of homes, reflected the patriotism that burned in all hearts.

The celebration was ushered in with a Solemn Military Mass at ten o'clock; but long before that hour, the streets near the church were thronged with eager and enthusiastic spectators. The reception committee, composed of men of the parish, attired in frock coat and high silk hat, reached the rectory at nine; and shortly afterwards the distinguished guests began to arrive. General Sullivan, with his entire staff from the State Guard, was the first to be received. After General Sullivan came Captain Ziegemeier of the Battleship Virginia; then followed Commander O'Leary, representing the Commandant of the Charlestown Navy Yard. Rear Admiral Spencer

S. Wood, accompanied by his wife and children, arrived shortly before ten o'clock, and was welcomed by the entire committee with full honors. Captain Raby of the Battleship Missouri had come the evening before, and had spent the night at the rectory.

At 10:00 A. M., Lieutenant Stephans, in charge of the soldiers and sailors, who had assembled at St. Alphonsus' Hall, gave the command. Headed by the Mission Church Band and attended by the Fife and Drum Corps and the Cadets, the troops, about five hundred strong, marched up St. Alphonsus Street to Tremont, where they were drawn up at attention. At this juncture an automobile drove up to the rectory, and, to the pleasant surprise of all, His Eminence Cardinal O'Connell alighted. This was an unexpected honor, for His Eminence had notified the Fathers that, much as he desired to take part in the celebration, it would be impossible for him to do so, owing to a previous engagement at St. Augustine's Church, South Boston. However, in order to show his esteem and affection for the Fathers and the people of the parish, His Eminence came, at great personal inconvenience, to take part in the procession and to recite the preliminary prayers of the Mass.

After greetings had been exchanged between His Eminence and Admiral Wood and the other distinguished guests, the procession was formed, and moved along Tremont Street to the main entrance of the church. At the head of the line walked General Sullivan with his entire staff. Captain Ziegemeier was followed by Captain Raby, each with an orderly and two members of the reception committee. A conspicuous figure in line was Colonel Archie Miller, in command of the Aviation Camp at Mineola, L. I., where the Rev. Francis Murray, C. SS. R., of the Mission Church parish, was chaplain. After Colonel Miller

came Major Moore, the personal representative of General Crozier, and Lieutenant Campbell, representing General Ruckman.

Following the honored guests were two young men in khaki — once sanctuary boys at the Mission Church — Francis Kennedy, from Camp Devens, and Harry Bowen, of Fort Warren, who acted as censer-bearers during the Mass. Daniel Sheils, Paymaster's Clerk at Battery Wharf, and Francis Mahoney, from the same station, were the acolytes. Between them walked Private Archie McDonald, the cross-bearer. Next in line were the soldiers and the sailors of the parish, who assisted as clerics in the sanctuary. The buglers and the drummers followed after these. Then came the reverend chaplains from the Army and the Navy — all in uniform. The Rev. Father Foley, chaplain of the Battleship Nebraska, was escorted by two Jesuit scholastics, Messrs. Raymond McInnis and John O'Connor. The Rev. Father Monahan, Chaplain of the Battleship Kearsarge, was accompanied by two Fathers of the Mission Church. The Rev. Charles Hoff, C. SS. R., Rector of St. Augustine's Church, Puerta de Tierra, Porto Rico, was master of ceremonies. The Rev. Francis Murray, C. SS. R., chaplain at Mineola, L. I., was deacon, and the Rev. Stephen Ahern, C. SS. R., chaplain at Fort Hancock, subdeacon. The celebrant of the Mass was the Very Rev. Joseph A. Schneider, C. SS. R., Provincial. His Eminence Cardinal O'Connell, who, of course, had the place of honor at the end of the line, was attended by two priests of the community.

After the guests and the clerics had entered the church, Lieutenant Stephens gave the command, and the rank and file marched in, four abreast. The military ushers had charge of the seating of the enlisted men. The Army occupied the pews on the Gospel

side of the main aisle, while the Navy were seated on the Epistle side.

The male choir under the able direction of Prof. Frank E. Fassnacht, whose three sons were serving with the Colors, rendered an appropriate and impressive program. The sermon was preached by the Rev. Joseph Turner, C. S. S. R., of the Mission Church. He thus stated the purpose of the demonstration:

"We have gathered here to invoke the blessing of the Almighty on our nation and on our flag. We have gathered here to petition the great God of Heaven and earth to cast a special arm of protection around every one of our boys and to give strength to their arms and courage to their heart. We have a mighty task before us, the task of defending the glorious flag of our country, that flag that was never lowered in ignominious defeat, that flag that never allowed the army to do a dishonorable thing in all its history."

A striking feature of the Mass occurred when the bugles announced the Offertory. A guard of honor, composed of twenty soldiers from Fort Andrews, led by the color-bearer with his escort, marched up the main aisle and formed a circle round the altar, where they remained at attention until after the Communion. A death-like silence reigned at the Elevation, as the bugles rang out and the drums rolled. At the end of the Mass, while the enlisted men were leaving the church, the Sextette from Lucia, with appropriate words composed for the occasion, was beautifully executed by the choir. The recessional was uplifting and inspiring; it told of brave deeds and of blood-stained fields in far-off Flanders.

At noon luncheon was served by the Fathers to the distinguished assembly. During the repast a select quartette furnished a variety of songs, all of which received generous applause. One of the most remarkable features of the entire celebration was the

feeding of approximately 600 enlisted men in the drill-hall of the school. A very substantial meal had been provided, and all spoke in complimentary terms of the service they received. At the end of the luncheon, after cigarettes had been furnished, the men were conducted to St. Alphonsus' Hall, where an entertainment was given by the members of the Association.

At 2:30 P. M., General Sullivan, the Grand Marshal of the parade, accompanied by his staff, drove to the Wentworth Institute, on Huntington Avenue, where the various military units had assembled for the outdoor demonstration. Meanwhile men who held high office in the National, State, and city governments, together with personages eminent in Army and in Navy circles were gathering on the reviewing stand in front of the church. The State was represented by Lieutenant-Governor Calvin Coolidge (now Vice-President of the United States); the city, by Mayor Andrew J. Peters, who was accompanied by his Secretary, Edward Moore; the National Government by Congressman George H. Tinkham. From the Army came Major General Crozier, together with Mrs. Crozier, and Major Moore, his Adjutant. Brigadier General John W. Ruckman with his aide represented the North Atlantic Coast Artillery. Colonel Quimby with Lieutenant O'Connell from Fort Andrews, Colonel Miller from the Aviation Camp at Mineola, Chaplains Francis Murray, Stephen Ahern, Thomas Raynor and George A. Crimmen, all of the Army, were also on the stand. From the Navy there were Admiral Spencer S. Wood, Commandant of the First Naval District; Captains Raby and Ziegemeier, each with his orderly; Commander O'Leary, the personal representative of Commandant Rush of the Charlestown Navy Yard; and Chaplains Foley, Mon-

ahan, and O'Rourke. Mr. Dooley, gentleman-in-waiting to His Eminence Cardinal O'Connell, also had a place on the reviewing stand. The Rev. Father Rector Kenna accompanied the Very Rev. Father Provincial to the stand, where they met the Rev. Father Stanton, S.J., and the Rev. Father George, C. P. At the foot of the reviewing stand, stood the entire reception committee in square formation. While the guests were waiting for the parade to approach, a chorus of one thousand children, under the care of the faithful School Sisters of Notre Dame, sang patriotic airs with so much feeling that the immense crowd burst into spontaneous applause.

At about 3:15, the head of the parade swung round Brigham Circle to Tremont Street. In the lead was the famous Tenth Coast Artillery Band, which escorted the soldiers from the forts in Boston Harbor. Next came the Twentieth Coast Artillery Band, followed by the boys from the Wentworth Institute and from Camp Devens. The Mission Church Field Band headed the sailors from the battleships, and from the Charlestown Navy Yard, Commonwealth Pier, Fore River, Battery Wharf, and the Radio School. The Drum Corps from St. Joseph's Parish, Roxbury, received unstinted acclaim, as it marched at the head of the State Guard — six hundred strong. One of the most picturesque divisions of the parade was that made up of two hundred Fourth Degree Knights of Columbus, with sword and baldric. They were accompanied by the popular Everett City Band. Last, marched the Mission Church Drum Corps and Cadets. They were cheered lustily by the thousands of spectators, who knew that many of the men in the service had come from their ranks.

Another striking feature of the parade was the Flag Section. A huge American Flag, one of the

largest in the city, was carried by boy graduates of the parochial school; while girl graduates bore the beautiful Service Flag. A detail of soldiers and sailors assisted in carrying both flags. As soon as the van of the parade had reached the eastern gate of the playground, the order was given to swing to the left and enter the park; when the last man had passed the reviewing stand, the head of the line once more marched along Tremont toward St. Alphonsus Street, so that every man in line was drawn up at attention in the middle of the street. A perfect picture was thus presented at the main entrance of the church. The background was formed by one thousand of our parochial school children, dressed in spotless white. To the right were the girl graduates supporting the immense Service Flag; to the left, the boy graduates holding the National Emblem. Around the reviewing stand the entire reception committee stood at attention. The whole pageant was one of the most impressive ever seen in Boston.

When the stage had thus been set, Father Kenna addressed the immense throng, in part, as follows :

"This record of 937* boys from one parish has not to my knowledge been surpassed to date. We have every reason, therefore, to be proud today. . . .

"Furthermore, over fifty per cent of these boys did not wait to be drafted — did not wait until their names were drawn. The moment President Wilson decided that we were to enter this terrible conflict, over half of these boys hurried to enlist. . . . They are to be found in every branch of the service—on land, on sea, and in the air. . . .

"After this war, then, let no one ever dare to challenge the patriotism of Catholics. Catholics are loyal to their flag and to their country, because they are loyal to their God and to their Church."

*Although the flag contained only 937 stars, the number of our boys in the service at the time it was raised was 1,057.

The Lieutenant Governor spoke on the meaning of the ceremony. Mayor Peters congratulated the children on their beautiful singing, while Congressman Tinkham insisted on the necessity of Religion for good citizenship. General Crozier, exhorting the people to make greater sacrifices, warned them against overconfidence. Admiral Wood, addressing the mothers of the boys in a special manner, pointed out to them how great was their honor. They were to be congratulated, but we, who were not privileged to go across, were to be pitied. Judge Ahern, in a vigorous and eloquent speech, lauded the patriotism of the Fathers and of the parishioners, and vouched for even nobler sacrifices on their part, if the Nation demanded them.

After the various addresses the Very Rev. Father Provincial, amid solemn silence, blessed the flag. Both emblems were then adjusted to the rigging, and, under the direction of Captain Raby of the Battleship Missouri, the flag of our country was run up between the towers of the church ; then Captain Ziegemeier of the Battleship Virginia gave the command, and the sailors raised the glorious Service Flag to a position just beneath the National Emblem. The entire crowd then spontaneously burst into that grand old anthem that thrills every true American heart, "The Star Spangled Banner." The display of patriotism was highly inspiring.

After the ceremonies the honored guests were escorted into the church, where, amid a blaze of splendor, they inspected every part of the edifice, while Professor Fassnacht entertained them with an informal, yet beautiful, organ recital.

It was the unanimous opinion that Sunday, September 8, 1918, was a day that will ever stand out in bold relief in the history of the Mission Church

Parish. All declared themselves amazed at the proportions which the demonstration had assumed. But surely our gallant young fellows, the defenders of our flag, deserve the best that the city, the State, the Nation, and the Church can give them.

During the terrible days of the awful war, sorrowful scenes were enacted within the sacred precincts of the parish, when so many of our finest boys, clean, good-living, upstanding fellows, at the threshold of glorious manhood, bade a sad farewell to home and mother and went forth to fight and, perhaps, to die "somewhere in France." Through long months of heartrending anxiety, the silver-haired mothers of these noble lads sighed and prayed for the blessed hour when the inane and insane slaughter would cease, when men who called themselves Christians would awaken to a sense of Christian charity, and when their own dear boys would return again to their places at the family fireside. Imagine, then, the overflowing joy that greeted the long-hoped-for news that the war had come to an end. At 5 A. M., November 11, the day the Armistice was signed, Prof. Fassnacht played on the chimes that beautiful hymn, "Holy God, We Praise Thy Name." The people at once understood the "good tidings of great joy" and, as the Judean shepherds in the olden days, hastened to the Crib to see "The Word that had come to pass," so, too, our people on that chill November morning hurried along the streets to the church to speak the word of thanks to Our Blessed Mother, the Queen of Peace, for having stilled the din and roar of conflict. Buoyant and happy, with beaming eyes and throbbing hearts, they came down from Parker Hill, and up from Conant Street, and over from Francis Street, to meet at the focal point of the Mission Church Parish — the Shrine of Our Lady of Perpetual Help.

At 8 P. M., Solemn Te Deum, followed by Benediction of the Blessed Sacrament, was sung. The church was packed. A company of soldier-boys assisted in the sanctuary, a few of them serving as acolytes and censer-bearer; while two hundred or more had places specially reserved for them in the body of the church. Every light in the great temple was turned on, and the mighty organ rolled out a grand burst of harmony like that which floated over the hills of Bethlehem when the Angels first sang "Glory to God in the highest and on earth peace to men of good will."

On Saturday evening, June 28, 1919, the immortal President of the Irish Republic, Eamon De Valera, arrived at the rectory, to be the guest of the Fathers. The following morning he received Holy Communion at the 9 o'clock Mass, which was celebrated by his half-brother, the Rev. Thomas Wheelwright, C. SS. R., of the Mission Church. As the President's coming had previously been announced, a tremendous crowd was on hand to greet him; when his automobile approached the church, a deafening cheer arose, and hundreds tried to push forward and shake his hand. President De Valera knelt on a prie-dieu at the head of the middle aisle, near the sanctuary rail. The officials who accompanied him, among whom were Mayor Quinn of Cambridge, and President Ford of the Cambridge City Council, occupied the front pews. The Rev. Father Kenna, in greeting the illustrious Irish patriot, said:

"A cordial welcome to our honored guest pours forth from the hearts of our community and all its people on this memorable occasion. We thank him for honoring this church by selecting it to assist at the Sacrifice of the Mass. I assure him that the congregation of no other church in the United

States is more solidly behind him and the cause which he represents than the congregation of the Mission Church."

As the President with his party was leaving the church, the congregation rose as a tribute of respect. He was then conducted to the rectory, where breakfast was served. Among others present, were the Rev. Philip O'Donnell, pastor of St. James's Church, Boston; the Rev. Michael J. Doody, pastor of St. Mary's, Cambridge; Judge Timothy Ahern, of the Roxbury Court; Representative Dennis Reardon, and Senator Edward F. McLaughlin.

In the afternoon President De Valera addressed a crowd of nearly 60,000 in Fenway Park. The Mission Church was represented by 2,000 men, headed by the Field Band and the Fathers.

On the same day the Rev. John O'Connor sang his First Mass. Father Lynch was deacon and preacher; the Rev. Mr. William O'Connor of St. John's Seminary, Brighton, a brother of the celebrant, was subdeacon. Father O'Connor was ordained June 14, by the Most Rev. Archbishop Hanna of San Francisco at the Cathedral of that city. On July 27, the Rt. Rev. Edmund F. Gibbons, D.D., Bishop of Albany, N. Y., ordained to the priesthood at Esopus, N. Y., twelve Redemptorist clerics, of whom three were from the Mission Church Parish: The Rev. Thomas Lapsley, the Rev. John Prendergast, and the Rev. Nicholas Hayden. On August 3, Fathers Lapsley and Prendergast sang their First Mass. At Father Lapsley's Mass Father McDonnell was deacon and preacher, and the Rev. Mr. William O'Connor, subdeacon. At Father Prendergast's Mass Father Lynch was deacon and preacher, and the Rev. Mr. William O'Connor, subdeacon. On the following Sunday, August 10, the Rev. Nicholas Hayden,

C. SS. R., celebrated his First Mass. He was assisted by the Rev. Thomas Tobin, C. SS. R., as deacon; and the Rev. Mr. William O'Connor, as subdeacon. Father Tobin was the preacher also.

On Sunday, September 28, a four weeks' mission began. The exercises were conducted by the Rev. Redemptorist Fathers Joseph O'Reilly, Albert Schmerling, Augustine Smith, and Thomas O'Reilly. The old fervor and enthusiasm again prevailed. The crowds were larger than ever before, and proved conclusively that the same beautiful spirit of faith that animated the people forty years ago, still dominated their souls. The grand total of confessions was 10,106.

In January, 1920, the Mission Church entered on the fiftieth year of its existence, and just over the hills were heard the merry golden jubilee bells. Back over the wide stretch of nearly half a century, came the sweet memories of that beautiful May day in 1871, when the wonder-working Picture of the Mother of Perpetual Help was first enthroned in the church. How inexpressibly dear to our people was not that noble temple which for almost five decades had been singing "The Glories of Mary in Boston!" But in the rush and crush of the years, the interior of the edifice had fallen from that splendor to which Father Frawley had raised it in 1896. This will not surprise us if we consider the wear and tear to which a church like ours is necessarily subjected in the course of twenty-five years. Extensive improvements were, therefore, required. In the first place, the church had to be replastered and redecorated, especially because Roxbury pudding-stone, of which it is built, is extremely porous; consequently the dampness and even the rain penetrated, and, settling on the inner wall, destroyed the decorations; secondly, new

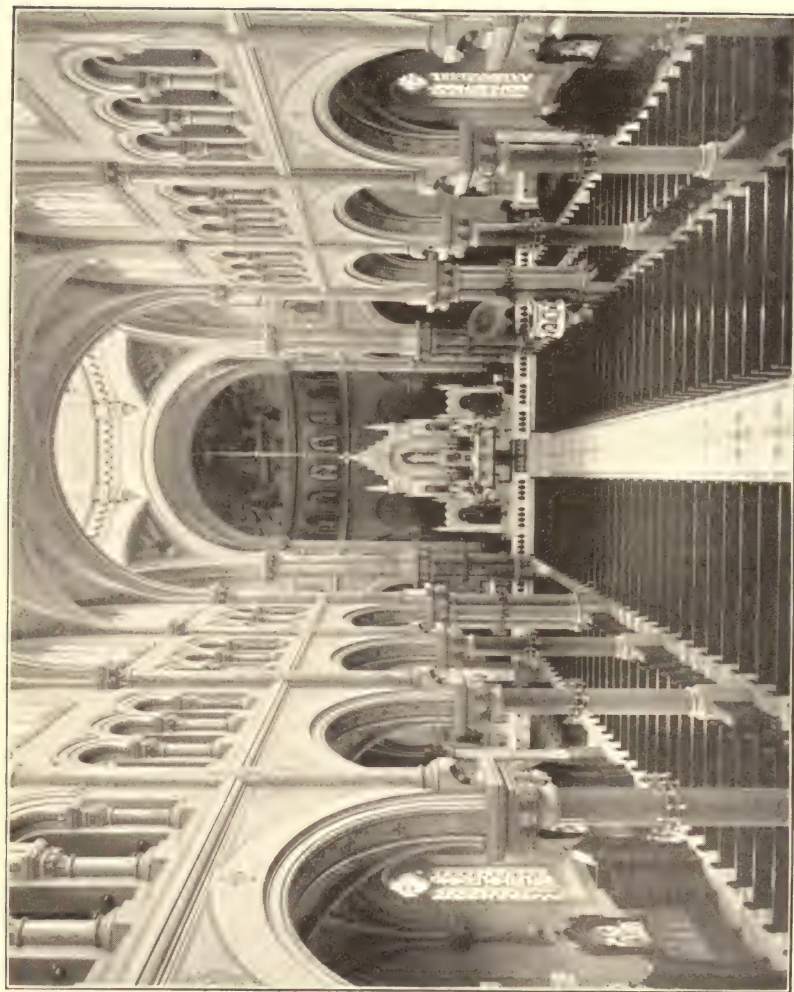
wainscoting, a new flooring, and new frames for the Stations of the Cross were necessary; and, thirdly, it was fitting that three new altars should be erected: two, to replace those of the Holy Family and of St. Patrick, and a Purgatorial altar—an additional feature in the church—to stimulate devotion to the Holy Souls.

In order to defray the expense entailed by this scheme of renovation, Father Kenna inaugurated, on January 18, a jubilee-drive, urgently requesting every wage-earner in the parish to contribute one week's salary within six months. He met with a prompt, hearty and generous response. As it was in 1872, so it was in 1920: the devoted people gave of their hard-earned savings with a good will that was beyond all praise. Many contributed far more than the required amount; those who gave the prescribed sum expressed regret that they could not give more, and promised to do so at a later date, if circumstances allowed—a promise which most of them redeemed. Preach it from the pulpit, teach it in the classroom, write it across the skies: the old love for our Lady of Perpetual Help still burns brightly in the hearts of the people of the Mission Church Parish.

On June 6, the Rev. William O'Connor sang his First Mass. His brother, the Rev. John O'Connor, was deacon; and the Rev. John Shaughnessy, C. SS. R., subdeacon. The preacher was the Rev. Andrew Gunning, C. SS. R. Father William O'Connor was ordained June 3, at the Cathedral of the Holy Cross, Boston, by the Rt. Rev. Bishop Anderson. On June 20, the Most Rev. Archbishop Hayes of New York ordained to the priesthood at Esopus, fifteen Redemptorist students, of whom five, happy to say, were products of the Mission Church Parish: the Rev. Thomas Cronin, the Rev. Francis Walsh, the Rev. Jo-

seph Daley, the Rev. Joseph Fitzsimmons, and the Rev. Albert Waible. The following Sunday, the 27th, the Rev. Fathers Walsh and Cronin offered up their First Mass. At Father Walsh's Mass the Rev. George Schneider, C. SS. R., was deacon; the Rev. John Shaughnessy, C. SS. R., subdeacon; and the Rev. Eugene Mulheran, C. SS. R., archpriest and preacher. At Father Cronin's Mass, the Rev. Mr. Edmund Moran, a seminarian who had shortly before received the diaconate, was deacon; the Rev. John Shaughnessy, C. SS. R., subdeacon; and the Rev. Joseph Leddy, C. SS. R., archpriest and preacher. On July 4, the Rev. Joseph Daley and the Rev. Albert Waible sang their First Solemn Mass. Father Daley was assisted by the Rev. Augustine Duke, C. SS. R., Prefect of Students at the Redemptorist Seminary, Esopus, N. Y., as deacon; and the Rev. William Treanor, C. SS. R., as subdeacon. The Rev. John Shaughnessy, C. SS. R., was archpriest and preacher. At Father Waible's Mass the Rev. Timothy McDonnell, C. SS. R., was deacon; the Rev. Paul Dugal, C. SS. R., subdeacon; and the Rev. Augustine Duke, archpriest and preacher. The following Sunday, July 11, the Rev. Joseph Fitzsimmons celebrated his First Solemn Mass; the Rev. Augustine Duke, C. SS. R., was deacon; the Rev. John Conway, C. SS. R., subdeacon; and the Rev. Thomas Wheelwright, C. SS. R., archpriest and preacher.

The Novena to the Mother of Perpetual Help, which opened June 11, was preached by the Rev. Albert Schmering, C. SS. R., of St. Clement's College, Saratoga Springs, N. Y. The crowds that came to the exercises were so great that it was impossible to get a seat unless one arrived at least three-quarters of an hour before the services began. Although there was a pronounced spell of hot weather at the time, there was no falling off in the attendance; on the



INTERIOR OF CHURCH SHOWING MAIN ALTAR



INTERIOR OF CHURCH SHOWING ORGAN

contrary, there was a steady increase from night to night; and over all reigned the gentle and gracious influence of true devotion to the peerless Lady of Perpetual Help.

On November 14, a public event, in which the Mission Church figured prominently, took place: eight squares, five of which were within the parish limits, were dedicated in memory of fallen World War heroes. The exercises were conducted under the auspices of Mission Hill Post, American Legion of Honor, with local organizations in the district participating.

About 1:30 P. M., the parade, composed of about 1,000 men, assembled at the Mission Hill Playgrounds and, led by mounted police under the command of Sergt. Comerford, proceeded, to the martial strains of the Mission Church Field Band, along Tremont Street to the junction of Huntington Avenue, where the Francis S. Hanlon Square was dedicated. Commander John J. Riley presented the mother of the brave young man with the official document recounting the services of her son, and with the quill with which the order naming the square had been signed. After Mrs. Hanlon had responded feelingly, Comrade Thomas J. Buckley placed a wreath on the sign. The Rev. Thomas J. Gilhooly, C. S. S. R., of the Mission Church, pronounced the invocation and delivered a patriotic address which was favorably received.

Then followed the dedication of the Edward M. Dolan Square, at Ward Street and Huntington Avenue; the Andrew F. Hayes Square, at Tremont and Parker Streets; the Bernard T. Fitzsimmons Square, at Calumet and St. Alphonsus Streets; and the Joseph J. Fallon Square, at Calumet and Darling Streets. The squares were accepted on behalf of the city by Corporation Counsel Arthur D. Hill. At each square volleys were fired and taps sounded.

The first golden cycle of the Mission Church's existence was brought to a close with a four weeks' parish retreat, which began on November 21, the Feast of the Presentation of the Blessed Virgin. Owing to the unsettled condition of the upper church, all the exercises were held in St. Gerard's Chapel. In all respects the retreat was most gratifying, but the most encouraging feature was the admirable spirit shown by the young men. In spite of difficulties and hindrances they turned out nobly, and at the close of their retreat the membership of the Single Men's Division of the Holy Family Association was doubled. At this writing the good spirit then manifested still continues — bright omen of future triumph and glory.

At the close of the jubilee year the members of the community were: The Rev. Fathers William B. Kenna, Rector; James J. Lynch, vice-Rector; Augustine Dooper, Andrew Gunning, Eugene Mulheran, Louis J. Vollmer, Daniel Collins, John Conway, Joseph P. Turner, Albert Schmering, Timothy McDonnell, Paul Dugal, Thomas J. Gilhooly, George Schneider, Joseph Leddy, John Shaughnessy, and Thomas Wheelwright; and Brothers Silverius, Lambert, Alphonsus, and Hubert.

The names of the parishioners were—they are written, let us hope, in the maternal heart of Our Lady of Perpetual Help. May She ever guide and guard them till their day is done, till their race is run, till their crown is won; till they enter, amid the glad-some chants of angels, beyond the Gate of Heaven, to rest forever at the feet of Mary, the Mother of Jesus!

Maria, men and Angels sing,
Maria, Mother of our King,
Live, rarest Princess! and O, may the bright
Crown of a most incomparable light,
Embrace thy radiant brows! O, may the best
Of everlasting joys bathe thy white breast!
Live, our Chaste Love, the Holy Mirth
Of Heaven, and humble pride of earth!
Live, Crown of Women, Queen of Men:
Live, Mistress of our Songs; and when
Our weak desires have done their best,
Sweet Angels, come and sing the rest!

—*Richard Crashaw.*

Part Second
Special Topics

THE SHRINE.

“Holy Mary, be thou help to the helpless, courage to the fearful, comfort to the sorrowful.”—*General Office of the Blessed Virgin Mary.*

The fountainhead, whence spring “The Glories of Mary in Boston,” is the Sacred Image of Our Lady of Perpetual Help, which is an exact copy of the original, in the Church of Saint Alphonsus on the Via Merulana in Rome. There is hardly any other miraculous picture in existence which can boast of so glorious a history as that of Our Lady of Perpetual Help, and probably no other to which such profound and widespread veneration has been paid. We consider it, therefore, a sacred duty to give the history of the world-famous image, which has been the instrument of grace to so many millions of afflicted mankind.

There are writers who claim that the original picture of Our Lady of Perpetual Help was painted by the Evangelist St. Luke, thus giving it an antiquity of almost 1,900 years. This opinion, however, as far as we can ascertain, rests on no solid ground, as all the evidence available goes to show that it was painted, not by St. Luke, but by some Greek artist of the thirteenth century. But whatever may have been the origin of the picture, it is an historical fact that it was held in the greatest honor more than 400 years ago by a certain wealthy merchant, who lived in Crete, now called Candia, an island of the Mediterranean Sea.

During the last decade of the 15th century, when the Turks were bent on devastating the southern coun-

tries of Europe, this island was in imminent danger of being overrun by the enemy. Thereupon many of the inhabitants, keenly dreading the dire consequences of Turkish hate and violence, determined to seek safety in flight from their native land. At least one band of fugitives, among whom was the pious merchant, set sail for Italy.

With tear-bedimmed eyes and heavy hearts, they saw their beloved island fade from their view ; but undismayed, they turned confidently and hopefully towards the country where they had begun to center their interests and affections. For some days their vessel glided calmly over the placid waters, but, at length a terrible storm arose. The lowering clouds rushed upon them in huge black battalions ; the wild winds shrieked their mad fury round the plunging, heaving craft ; the waves, rising mountain high, dashed over the ship in seething onslaught and savage rage. The poor exiles were frantic with fear. All was dark. All seemed hopeless. At every moment they expected to sink into a watery grave.

But among the imperilled Cretans there was one, who, like Christ in the tempest-tossed bark of Peter, was serene and fearless. While the waves were roaring, the winds howling, and the terror-stricken passengers giving themselves up to despair, a certain man was seen going to his cabin. His tread was firm, his nerves steady, his head erect, and his spirit undaunted. In a few moments he appeared again, cool, self-possessed and courageous. Who was this extraordinary man who rose so majestically above the engulfing danger ? He was the devout merchant, the ardent lover of Her who is our Refuge in the storm. See ! he bears in his hands the image of his Beloved Lady. Raising heavenward the picture of the Mother of Perpetual Help, he exclaims with the deepest emo-

tion, "Behold the Star of the Sea ! Let us all invoke Her ! She will deliver us !" His noble and inspiring words buoy up with hope the sinking hearts of his hearers. In an instant all are on their knees before the Image of the Blessed Mother of God. Their earnest, fervent cry, "Save us ; O Mother of Perpetual Help ! Save us, we perish !" is heard above the raging storm, aye, it is heard in the highest halls of Heaven where Mary sits enthroned. At once She turns her motherly eyes towards her suppliant children: She commands, as did her Son in the olden days, the tumultuous waves of the sea, and — there comes a great calm. This is the first instance recorded in history of the public invocation of the Blessed Virgin under the touching title of Mother of Perpetual Help. This was the first link in that mighty chain of Mary's favors which has girded the world a thousand times round.

The "Star of the Sea," the "Mother of Perpetual Help," conducted the exiles in safety to the river Tiber. The merchant disembarked at Ostia, whence he proceeded to Rome, bringing his precious possession with him. This is, in brief, the story of how the picture found its way to Rome, where it has ever since remained.

But the pious Cretan was not destined to live long in the Eternal City, for soon after his arrival he became fatally ill. On seeing death approach he resolved to dispose of the picture, which was in deed and truth his greatest treasure. Our Blessed Mother had made it the means of such a signal favor that he was firmly convinced that she had extraordinary designs in its regard, and that it was destined to be a vehicle of mercy to sin-laden and suffering mankind. As he reflected on the wonders that had happened, he began to feel that Divine Providence had led him to

Rome in order to make the picture of Mary known to the whole world. The conviction forced itself on his mind that the Blessed Virgin wanted him there, that he might leave her image, not to any particular person, but to the whole church, of which Rome was the center. Penetrated with this thought he summoned to his bedside the man in whose house he lay dying, and who had hitherto been his faithful friend. The cherished image hung from the wall near the bed, and the eyes of the pious patient were feasting lovingly on it. "I have always dearly prized that picture," he said to his friend, "through it I have received many graces from my Mother Mary; and now that I am going to die, I seem to hear Her saying to me: 'Leave the picture to the Holy Church—I will make it the medium of my perpetual succor to countless souls!'" Then turning to his friend the merchant said: "It is the will of the Blessed Mary, and it is my last will, that my picture of Our Lady of Perpetual Help, shall be given to one of the churches in this city of Rome. I now ask you to promise me solemnly that, as soon as I am gone, you will faithfully fulfil this my last will." His friend gave the solemn promise.

No sooner was the merchant dead, than the wife of the man who had pledged his word, removed the picture to her own room. Her husband vigorously protested, and in earnest words told her of the sacred promise he had made to his dying friend to have the picture presented to one of the churches of the city. She merely smiled cynically, and paid no further attention to his remonstrance. Unfortunately, through fear he allowed her to keep the picture, thus proving false and faithless to his word of honor. Our Blessed Mother was intensely displeased with him, and, appearing to him in a vision, said, "I command you to keep your promise to my dying client." But

her words fell on deaf ears, for this weak and cowardly man feared his wife too much to heed the words of the Blessed Virgin. A second, and even a third time, Our Lady appeared to him, but all in vain. Seeing him so obstinate, She went to him once more and, in unmistakable tones, threatened him with chastisement, should he persist in his sin: "If," She said, "you will not let my picture depart, you will soon have to go hence yourself." Even this dreadful threat failed of its purpose—and a few days later the obdurate man died.

It is hard to understand the perverse, almost diabolical attitude of the woman whose husband we have just seen stricken by a sudden death. Even that tragic event did not induce her to part with the picture; she could not, or rather would not bring herself to admit that his death was a punishment of his sin; and, therefore, she still clung tenaciously to the Sacred Image. But Our Blessed Lady was just as determined that her will and that of the Cretan merchant should be executed; hence She resorted to new expedients of a wonderful character.

The widow had a daughter, very young and innocent, too young and innocent to know that the beautiful picture of Mary in her mother's room did not belong to her. One day, while the child was saying the Hail Mary before the Sacred Image, the Blessed Virgin appeared to her. "My child," she said, "go tell your mother that Our Lady of Perpetual Help wills to have her image given to one of the churches of Rome." The little child ran and told her mother what she had just seen and heard. Her simple story, taken in connection with all that had previously happened, led the widow to think that, after all, it might be prudent for her to give up the picture. In this frame of mind she sought advice from another woman, a

neighbor of hers. The latter simply said, "How foolish of you to notice the prattling of an infant! Keep your picture!" Very soon the unhappy creature who spoke thus had reason to be sorry for her words. At the moment she gave her wicked counsel, her arm became frightfully black and swollen, and she collapsed in an agony of pain. At once she realized that she was being punished for what she had said, and, repenting of her words, begged the widow to bring her the picture. It was brought and applied to her arm. Instantly the swelling disappeared, all pain ceased, and she was perfectly cured.

The woman who had obstinately refused to part with the picture, was at last softened and subdued by the sudden death of her husband, by the miracle wrought in favor of her friend, and by the repeated warnings of Our Blessed Lady. Once for all, she determined to surrender the Sacred Image.

But to which of the 300 churches in Rome was it to be given? To the Church of St. Alphonsus? No—for St. Alphonsus was not born till 200 years later. Our Blessed Lady herself soon pointed out the church in which she wished to receive public homage in Rome. Appearing again to the little child, She said: "Our Lady of Perpetual Help wills to be publicly honored between St. Mary Major's and St. John Lateran's." Her will could not have been expressed with greater clearness. Between St. Mary Major's and St. John Lateran's there was only one road, which was called Via Merulana. On that road there was only one church—that of St. Matthew, in charge of the Augustinian Fathers. To this church, therefore, so unmistakably determined by Our Lady, the widow took the picture and offered it to the Prior, at the same time telling him its past history. With a heart full of gratitude to Mary, he accepted the venerated treasure, and at

once began to prepare a suitable place for it in his church.

On March 27, 1499, the picture was borne in solemn procession through the streets of Rome. The whole city seemed to turn out to honor Mary, who, as the joyful train passed along, marked her progress by miracles. We shall recount only one. A poor woman had long suffered from paralysis; one side of her body, especially her arm, had been stiff and motionless for years. Hearing of the miracle wrought in favor of the woman who had opposed the Blessed Virgin, she said, "If the Mother of God cured her, she will not refuse to cure me." When the picture was passing the place where she was standing, she asked the bystanders to apply it to her arm. Her request was granted, and the instant she felt the contact of the image, she was perfectly cured. After the procession the picture was enthroned above the high altar in St. Matthew's Church, where for 300 years the loving clients of Our Blessed Lady honored Her by pilgrimages and costly offerings. There She dispensed her choicest favors — She consoled the sorrowful, encouraged the downcast, gave health to the sick, and obtained pardon for the sinner. So numerous and striking were the marvels wrought at the Shrine, that the picture became known as "the very miraculous image."

But alas! after nearly ten generations of radiant glory had rolled over the favored sanctuary of Mary, a long night of gloomy oblivion set in. In 1812, during the occupation of Rome by the French army, one of the invading generals gave orders that the Church of St. Matthew should be demolished. The melancholy result was that the Augustinian Fathers were compelled to retreat to the Church of Saint Mary in Posterula. But what became of the picture? In

their sad flight they took it with them, but, fearing that sacrilegious hands might be laid on it, they no longer exposed it to the veneration of the faithful. Our Blessed Lady, however, never ceased to guard her sacred treasure, and in her own time and way employed suitable means to restore it to its former fame and splendor.

After the death of St. Alphonsus de Ligouri, at Nocera de Pagani, in 1787, his successors, the Superiors General of the Congregation of the Most Holy Redeemer, continued to live there until 1854, when Pope Pius IX ordered them to transfer the mother house to Rome. Pursuant to this command, the Redemptorists, in June of that year, purchased, on the Esquiline, an old Roman Palace known as the Villa Caserta, which they transformed into a monastery. Adjoining the residence on the Via Merulana, they erected, in graceful Gothic, the Church of St. Alphonsus. Little did they realize at the time that their new house stood almost on the exact site of the Church of St. Matthew, which had been destroyed in 1812. Indeed, they had not the slightest idea that any such church or monastery ever existed, nor did they learn of it till several years afterwards.

One day in January, 1863, more than fifty years after the French army had reduced St. Matthew's to a heap of ruins, one of the Fathers, during the evening recreation at the Villa Caserta, told his companions that he had recently read that where they were living, there had once stood the Church of St. Matthew, famous for a miraculous picture called "Our Lady of Perpetual Help," which had long ago been lost, if not destroyed. This remark might not have led to further results, but for Father Michael Marchi, a Roman, who joined the Redemptorists, when a young man, in 1855. He had never seen St.

Matthew's, and until then had no idea of its former location, but had heard about it and had even seen the celebrated picture of which the other Father spoke. Father Marchi then related that as a little boy, he was accustomed to frequent the Augustinian Monastery of St. Mary in Posterula, where he became intimate with one of the lay brothers, a very old man named Brother Orsetti, who died in 1853. This venerable religious lived at St. Matthew's up to the very day on which it was destroyed by the French. He never told Michael Marchi of the site on which it had stood, but often spoke of its glories and of the wonderful picture of Our Lady of Perpetual Help which had been venerated there for 300 years. "He used often to take me upstairs," said Father Michael, "and when we were in the oratory, he used to get me to pray before the beautiful image hanging on the wall. 'Michael,' he would say, 'that is the picture of Our Lady of Perpetual Help, which was formerly in such honor in St. Matthew's. When that church was destroyed we brought the picture here with us.' " And then the old man, as if divining that the picture would again be restored to its former glory and that Marchi would have some part in the restoration, was wont to repeat again and again: "Michael! remember the picture we venerated in St. Matthew's. That is the picture."

This story was highly interesting to the Redemptorist Fathers; but as Brother Orsetti had not told Father Marchi of the last will of the Cretan merchant, or of the command of the Blessed Virgin, that the picture should be publicly honored in a church between St. Mary Major's and St. John Lateran's, there was nothing in what Father Marchi said to show that Our Lady now willed to come forth from her hiding-place, and to take up her dwelling in the Church of St.

Alphonsus. Yet such was indeed her will; and the Fathers were soon apprised of it.

In February, 1863, Father Blosi, S.J., preached at one of the churches in Rome. The subject of his discourse was the long-lost picture of Our Lady of Perpetual Help. He described it as an image formerly very famous in the city, but then utterly unknown. He told his hearers how, hundreds of years before, the Blessed Virgin had positively commanded that this picture should be publicly honored in a church between St. Mary Major's and St. John Lateran's, and he begged them to make this fact everywhere known, so that whoever might have the picture in his keeping, might fulfil the behest of Our Lady; thus would the Sacred Image regain its former fame and glory. "Who knows," he exclaimed, "what blessings may come down on the world from the revival of devotion to Mary, under the chosen title of 'Mother of Perpetual Help!'"

This sermon pointed clearly enough to St. Alphonsus' Church as the future home of Our Lady of Perpetual Help, and for two years the community of Villa Caserta offered fervent prayers to the Blessed Virgin that if it was her will to choose their church for her abode, She might take the proper steps to accomplish her purpose. To their devout supplications She turned a willing and gracious ear.

On December 11, 1865, the Most Rev. Nicholas Mauron, Superior General of the Redemptorists, was received in private audience by Pope Pius IX. After relating to His Holiness the history of the picture, especially during its three hundred years at St. Matthew's, and the plain mandate of Our Blessed Lady concerning its place of exposition, Father Mauron explained that St. Alphonsus' Church stood on the old site of her glories, and that the story of Father

Marchi and the sermon of Father Blosi seemed to point to it as the spot chosen by Her.

The Pope, deeply impressed by what Father Mauron had told him and remembering that as a boy he had prayed before the Sacred Image at St. Matthew's, kindly acceded to the petition of the Superior General, and dictated the following order:

December 11, 1865—The Cardinal Prefect of the Propaganda will send for the Superior of the Community of Sancta Maria in Posterula and tell him that it is our wish that the picture of the Blessed Virgin Mary, mentioned in the petition, should be again placed between the Churches of St. John and St. Mary Major, and the Father Superior of the Redemptorists shall replace it by some other picture.

PIUS PP. IX.

On January 19, 1866, two Redemptorist Fathers went to the Convent of Saint Mary in Posterula and procured the picture from the Superior. It was then kept in the oratory of the Redemptorists until April 26, when it was translated with solemn ceremonies to the Church of St. Alphonsus. A magnificent procession of the clergy and of the people of Rome accompanied the Sacred Image through the streets, the devout clients of Our Lady of Perpetual Help praising Her for deigning once more to dwell publicly in their city. As the picture moved along on its triumphal march, Mary looked down from Heaven on her loving children and scattered favors on them with a lavish hand. "Sweet Lady of Perpetual Help, cure my little son," was the pathetic cry of one poor woman whose boy was dying of fever. Our Blessed Mother heard the cry, and instantly the little child arose in perfect health. "Mother of Perpetual Help, have pity on me; my little daughter of eight has been paralyzed and unable to move for the last four years," was the fervent prayer of another. Mary touched

with pity heard the petition, and the child began to walk. Thus the picture of Our Dear Lady fairly radiated miracles, as it was borne through the streets of Rome to her beloved sanctuary in St. Alphonsus' on the Via Merulana.

The following day a Solemn Triduum of Thanksgiving was opened, which was to serve incidentally as a prelude to the month of May, which is specially dedicated to the Blessed Virgin. So vast was the crowd of worshippers who had recourse to the new sanctuary of Our Lady, that it was confidently asserted that within the next five weeks everyone in Rome had visited the Sacred Image. Pius IX, hearing of the wonders wrought, came to her chosen Shrine. "I have heard," said he, "that She performs prodigies, She will not refuse to succor the poor Pope."

So astounding were the miracles wrought by Our Lady of Perpetual Help, that the Holy See decreed a new honor for her Sacred Image. The reader may have seen a picture of Our Lady of Perpetual Help without a crown on her head or on the head of Jesus. Such pictures show him what the original was like until June 23, 1867; but on that blessed day, which was the Sunday just before the Feast of St. John Baptist, two golden crowns were solemnly placed on the head of Jesus and of Mary by the Dean of the Vatican Chapter, in presence of Bishops and priests from all parts of the world, who had assembled at Rome for the Eighteenth Centenary of the Martyrdom of Saints Peter and Paul. These two crowns are the Church's seal on the Sacred Picture, and are the strongest proof possible that it is in the full sense of the term a "very miraculous image."

The great Pope of Mary Immaculate cultivated a special devotion to Our Lady of Perpetual Help. He obtained a facsimile of the picture, for use in his

private oratory ; this was the first of its kind ever painted. Later on, in the year 1876, when the devotion had become better known, His Holiness established the Feast of Our Lady of Perpetual Help, and, in memory of the Coronation, ordered it to be celebrated every year as a double of the second-class with special Office and Mass, on the Sunday immediately preceding the Feast of St. John Baptist. At the same time he erected "The Archconfraternity of Our Lady of Perpetual Help and of St. Alphonsus," of which he had himself enrolled as the first member. In 1913, the Feast was raised to a double of the first-class, and affixed to June 27. At present, however, it is celebrated, as in former years, on the Sunday immediately preceding the Feast of St. John Baptist.

Description of the Picture.

The world-famous picture is one of the most curious and interesting Madonnas bequeathed to us by the ancient masters. It is florid in color and manner, painted in distemper and executed in the Byzantine style of the thirteenth or fourteenth century. The picture is twenty by fifteen inches, on a golden background twenty-two by eighteen inches. Our Blessed Lady is represented in half-figure ; the Child Jesus, in full figure. She holds Him on her left arm, while with her right hand She affectionately presses His two hands to her breast. Her mantle is red, with folds defined by golden lines ; her veil is dark blue with gold border. The Divine Child is clad in a garment of green, gathered together with a girdle of carmine red and partially covered with a mantle of dark yellow. Surrounding the head of the Blessed Mother is a halo on which rests a golden crown bejewelled with

precious stones. The head of the Child Jesus, too, is adorned in like manner. The Archangels Michael and Gabriel, in half-figure, are also portrayed on the picture. At five different places on the Sacred Image, one notices groups of Greek capital letters, directly above which are certain marks or strokes indicating that the letters are abbreviations. Above the left shoulder and near the face of the Holy Child, are four Greek characters "Is.Xs.", which signify "Jesus Christ." Near the top of the picture, to the left, are the letters "MP," which stand for "Mother"; to the right "OV," which mean "of God." Over the archangel nearer to Jesus, are the characters "OAG," which denote "Archangel Gabriel"; over the archangel on the opposite side are the letters "OAM," which indicate "Archangel Michael."

The archangels appear as if they had taken flight from their heavenly home, and had come with speed into the presence of Jesus and Mary. They are portrayed as presenting to the Divine Babe the instruments of His Passion; the Archangel Gabriel bears the cross and the nails; the Archangel Michael, the lance and the sponge. The Child Jesus seems startled. He has been sleeping. Suddenly, he is roused from his slumbers by the terrifying vision of the two angels with the instruments and symbols of His Passion and Death: The cross, the nails, the spear, and the sponge. In His tender human frame, He shrinks affrighted from the awful prospect. When a full-grown man, He sank to the earth, through fear, in the Garden of Gethsemane; now, as a child, He almost falls, through fear, from His Mother's arms. He clings to Mary, and she, the "strong woman," who will afterwards remain standing beneath His cross on Calvary, supports and sustains Him. Through terror at the dreadful thought of His Passion, every nerve of His little body

quivers, and His feet, striking against each other, cause the sandal of the right foot partly to fall. His Holy Mother, seeing His extreme agitation, seizes with her right hand His two trembling hands while He huddles close to Her for refuge and assistance. She, meanwhile, is sadly looking, not at Him, nor at the emblems of His Passion, but at us, for whom He will one day shed His blood. She is appealing to us to lay our sorrows at her feet, since She is the Mother of Sorrows, and to confide in Her, since in her arms She bears Him who is the Omnipotent Lord of heaven and earth. The little Jesus is gazing not at Her, but at the Cross, or, perhaps, at something beyond it, not represented on the picture.

Shortly after the original had been exposed to public veneration in Rome, copies of it were made, blessed, touched to the original, and then transmitted to various parts of the world. One was sent to St. James's Church, Baltimore, Md.; one to the Church of the Most Holy Redeemer, N. Y.; one to St. Alphonsus' Church, St. Louis, Mo.; one to St. Michael's Church, Chicago, Ill., and one to the Mission Church, Boston.

THE PICTURE OF OUR LADY OF PERPETUAL HELP IN THE MISSION CHURCH.

As the reader may recall, the Sacred Image of Our Lady of Perpetual Help was solemnly enthroned May 28, 1871, above the high altar in the old church. Our Blessed Mother at once began to manifest her inexhaustible mercy in a series of wonderful cures which still continue, and which, we confidently believe, will never cease.

The very day after the picture had been exposed

for veneration, an extraordinary cure was wrought in the case of a little girl, Louisa Julia Kohler. The child had been troubled from birth with a shortness of breath, resembling asthma. When she was a year and a half old, the disease, in some way or other, affected her ankle. An operation relieved the shortness of breath; nevertheless, the pain in her ankle was still very severe. During the Triduum celebrated at the church in honor of Our Lady of Perpetual Help, the child's mother began a novena. After she had said the prayers on the second day, her little daughter arose, stood erect—something she had been unable to do before—and cried out, "Mamma, mamma!" Amazed, her mother ran to take her up, but the child pushed her away, sat on the floor again, and burst out laughing. However, the night after this occurrence, she suffered more than ever and appeared to be dying. The next morning, when her mother had removed the bandages, in order to look at the wound, the little girl tossed aside the poultice that had been prepared, escaped from her mother and began to run round the table. The members of the family could hardly believe their eyes. When the wound was examined, it was found to be perfectly healed. The dislocation had been righted, and nothing remained of the ailment, save the scars. A few days later Louisa Julia Kohler visited the church with her mother. While the latter was kneeling in prayer before the statue of Our Lady of Sorrows, the little one, studying the image of Our Lord lying dead on His Mother's lap, exclaimed, "Face like papa, foot like mine!" And, as a matter of fact, the scar on the child's foot closely resembled the mark of the wound on Our Lord's.

In thanksgiving for this wonderful cure Mr. and Mrs. Kohler dedicated their entire family to Our Lady of Perpetual Help.

A day or two afterwards another extraordinary cure was effected through the prayers of Our Blessed Mother. A devout woman had been afflicted for fifteen years with a very painful and distressing disease which had baffled and defied the skill of the best physicians in Boston. Her husband had spent hundreds of dollars on remedial measures, but all to no purpose whatsoever. The woman, realizing how desperate her case was, abandoned all hope in human aid and addressed herself to Our Lady of Perpetual Help. She began a novena the day on which the miraculous picture was enthroned, and within a short time was completely cured, not a trace of her illness remaining.

In March, 1872, while the Fathers were giving a mission at one of the Boston churches, an elderly woman who had been suffering from palsy for 19 years, without ever being able to obtain any relief from the doctors, called on one of the missionaries and asked him if he could do anything for her. The Father blessed her, gave her a medal of the Holy Virgin, and told her to begin a novena to Our Lady of Perpetual Help. Three days after she had begun the novena, she returned and assured him that she had been restored to perfect health. This cure is attested by the family with whom the missionaries stayed, as well as by the five Fathers who were engaged on the mission.

The knowledge of these and similar cases was so noised abroad that within a few years the little church came to be regarded as the Home of Wonders.

In November, 1874, the practice of bestowing a blessing on the sick came into vogue; at first, this blessing took place on Wednesday at 11:00 A. M., but in 1877, the hour was changed to 3:00 P. M.

When the new church had been erected, the wonder-working picture was placed not above the main altar, but above the altar in the chapel of Our Lady of Per-

petual Help, which was thenceforth called the "Shrine." As the years rolled by, there was, on the one hand, no diminution either of the mercy or of the power of the Queen of Heaven; and, on the other, no cooling of fervor or failing of confidence on the part of the faithful. Up to 1884, no less than 331 well-authenticated cures had been reported, some of which had been wrought in favor of people living so far away as West Virginia and even Texas. Quite a number of these afflicted ones had come in person to the Shrine, there to perform their devotions.

On August 18, 1883, occurred one of the most remarkable of all the cures on record—that of Miss Grace Hanley, daughter of Colonel P. T. Hanley of Roxbury. We shall give the girl's own statement of her case:

"When a little over four years of age I went to spend the summer with my aunt in the country. I was very strong and healthy, until one day we were allowed to play driving in an unused carriage, which stood in the carriage-shed, adjoining the house. By the side of the carriage-house stood a large, rough rock to prevent the wheel from rubbing off the paint. Wishing to get out, and climbing down backward, as children do; when they began to jolt the carriage, my hands lost their hold, and I fell, striking the lower part of my back on the rock, between which and the wheel I was tightly wedged. Grandma, who had come to spend the day, hearing my cries, ran to my assistance, and had some difficulty in releasing me from my painful position. They examined my back, but found not even a scratch upon it, though I could neither sit nor lie down—standing being the least painful position. After violent crying, I fell asleep in grandma's arms, but during the night awoke, screaming with fearful pain. The next morning mamma took me to the doctor, who, after examining my back, pronounced my suffering growing pains. Every week this pain grew worse, and seemed to be in the side rather than in the back, which puzzled the physicians. For one year I suffered intense agony, as the physicians could do nothing to relieve me. At the close of the year

papa called in Dr. Cheever, chief surgeon in the City Hospital. After a thorough examination, he said one of the small bones in the spinal column was cracked, that being the cause of the intense pain. He ordered a pair of steel and leather corsets to be put on, which I wore for one month. My grandmother came to see me one day, and advised mamma to bring me to Dr. Buckminster Brown, a noted specialist in all bone diseases, who then resided on Bowdoin Street. He ordered me to be put to bed, without a pillow under my head, with weights of sand hanging from the head and foot of the bed, and pillows of the same on each side, so that I could not move my body at all. I never lifted my head, even to take my meals.

At this time mamma began to make novenas, assisted by papa, the children, grandma, grandpa, uncles, and aunts. When one was finished we commenced another. At the end of a year the doctor permitted me to get up, although he said I was the first of his patients who was able to get up under a year and a half in the condition I was when he first took charge of me, and mamma attributed this improvement to the novenas we made, assisted by the Sisters of Charity and the Sisters of the Good Shepherd. The doctor told mamma to expect the formation of an abscess, as it generally followed the decay of an old bone. In about a year after this a dreadful abscess formed, causing intense suffering. In the meantime mamma taught me reading and writing, and dear Father Cooper instructed me for my First Holy Communion, which I received on the 8th of December, at the age of nine years. I remained under the care of Dr. Brown until the age of twelve, wearing the heavy corsets continually. One morning in November I went with papa and mamma to Mass, at which we received Holy Communion. On our way home from church I was scarcely able to walk, and gradually lost the use of my lower limbs; and at Christmas I could not even stand. The pain in my back returned with renewed force. Dr. Brown was very much discouraged and ordered leeches to be applied, and, when they failed, blisters and powerful liniments; but all to no avail. He then advised mamma to begin again the old treatment of putting me to bed, as a last resort. I remained lying on my back for over six months. After the first of September we heard of Dr. Bradford, a specialist in all bone diseases, like Dr. Brown, but using a different treatment. He took my case in hand, with

Dr. Brown's consent, and began by placing me in a 'plaster of Paris' jacket, which, when hardened, caused so much pain that he, with an assistant was obliged to saw it off. He then ordered a wheel-chair. In March he advised me to go to St. Margaret's Hospital under the care of the 'Episcopal Sisters.' I remained there three months. While I was at the hospital they applied electricity, ice-bags, etc., to my back, but every application made it worse. About this time I had been troubled with fearful headaches, which grew worse every day, and for which the doctors could do nothing. Dr. Bradford managed to get me up on crutches, and had a very heavy pair of corsets made, which I wore day and night; and a steel frame, into which I was strapped every night, was also made to prevent me from turning on my side. Rev. Father O'Brien brought me Holy Communion several times while I was at the hospital. When I was able to use the crutches fairly well, the doctor advised me to go home. I never found any relief from my pain, either in the head or spine. During this period we continued our novenas, and when one was finished without any result, I always thought the next one would cure me. In July, Dr. Bradford paid me a visit, and felt discouraged when he saw how helpless I was without the crutches. He said the headache came from my spine, and he could do nothing to relieve me. He left, advising me to sit on the piazza, and get all the fresh air I could. One day in August, Rev. Father Rathke called, and advised me to make a novena in the church before Our Blessed Lady's altar. The next morning papa carried me in his arms down stairs, and into the buggy. This caused me great pain. In the church, before the altar, assisted by papa, grandma, Aunt Ella, my brothers, and sisters, I began another novena. Rev. Father Delargy also knelt with us, and said the rosary. From the moment I began this novena I felt sure I was going to be cured. Rev. Father Henning gave me great encouragement before I went home. The third day of the novena I woke up without a headache, which did not happen for the last three years. This, in itself, mamma said, was a miracle. My back seemed to grow worse, though the violent pains in my head were entirely gone. The wide space which had opened on the top of my head was closed. The ninth day I felt my back much worse. When we arrived in church Rev. Father Delargy gave me Holy Communion. While making my thanksgiving, after receiving, a very strange feeling came over me, every-

thing seemed to grow dark; I thought, perhaps, I was going to faint; this had not passed off when another feeling—I never can describe it—passed through me from head to foot, like a thrill (and something like electricity). My Aunt Ella, seeing me looking pale, came with my crutches, and I looked up and said: ‘Oh, I do not want them; I can walk.’ She said, ‘If you can walk, Grace, walk over to the altar.’ I got up, passed my aunt, who still held the crutches, and walked to the altar, where I knelt to thank our Dear Lord and His Blessed Mother. Papa and grandma were spellbound, as they did not hear me speak, but only saw me get up and walk. I walked down the aisle, out into the street, by my papa’s side, and I did not stop until I reached my mother’s room, up one flight of stairs. The corsets, without which I could not before sit up, were taken off, the pain was gone from my back, and my head was as well as that of any one. I did not even feel tired, thanks to our Blessed Lord and our Dear Lady of Perpetual Help.”

The news of this miracle spread with the rapidity of a prairie-fire. An account of it, published in nearly every Catholic paper east of the Mississippi, and in a large number of secular prints, did more than any other single event to make the Mission Church a national shrine of Our Blessed Mother. Crowds, attracted by curiosity, followed the girl day after day on her way to church. Great numbers of people of all classes and creeds visited her house in order to behold with their own eyes the subject of the miracle, and to assure themselves of the reality of the prodigy. From that time forward Miss Hanley enjoyed perfect health. She later entered the Order of the Sisters of Jesus and Mary at Sillery, near Quebec, and closed a saintly life by a precious death at the Jesu-Marie Convent in Fall River, Mass., on June 14, 1902. As a memorial of her miraculous restoration to health, she had a silver tablet inserted in the wall of the Shrine, near the altar of Our Blessed Lady.

Another wonderful cure shortly after, was that of Miss Ellen F. T. Meagher, who resided on Whitney Street, Roxbury. For sixteen years previously she had been a resident of Boston, and, as a trained nurse, had earned a reputation second to none. Among those whom Miss Meagher had attended were Judge John Wells of the Supreme Court, President Eliot of Harvard College, and Judge Warren. In May, 1880, while nursing a patient in Jamaica Plain, she was taken sick with rheumatism in the arms, which obliged her to give up her charge and return home. Her symptoms soon grew more pronounced and the pain extended to her back, her shoulders, and the lower portions of her body. Moreover, at times, she suffered from severe vomiting, often accompanied by blood. These spells would last for hours, sometimes leaving her speechless for a considerable period and obliging her to remain in bed for months. Many physicians, eminent in their profession, were in constant attendance on her, but seemed to lose their skill and cunning in the face of the subtle disease. Utterly unstrung with pain and dismayed at the harrowing prospect which presented itself, Miss Meagher, relying on her professional knowledge of medicine, resorted to the hazardous expedient of treating herself. But the only result was that her strength rapidly declined, her malady made deeper inroads, and all signs began to point to a fatal termination of her disease. The doctors, when consulted again, declared her beyond all medical aid; the last rites of the Church were administered; and the stricken woman saw the grave opening before her affrighted vision. While the physicians were thus despairing of her recovery, one of the Fathers went to see her and advised her to begin a novena to the Mother of Perpetual Help. This she did on August 31, and during the nine

days devoted friends brought her in a carriage to the seven o'clock Mass, and gently set her down near Our Lady's altar. During the greater part of the Mass on the last day of the novena she was unconscious, but at the Communion she revived and was able to receive the Sacred Host. After the Mass, when the blessing for the sick had been given, she arose and walked out of the church—perfectly cured. The doctors, when they saw one whom they thought in the clutches of death, restored to health, said emphatically that they were unable to account for her recovery except by miracle. Thenceforth, Miss Meagher became a zealous apostle of devotion to Our Lady of Perpetual Help, and was importuned by sick friends to make novenas in the interest of their health.

In October, 1883, the Rev. Peter Trimpel, C. SS. R., then stationed at this church, was sent to Brattleboro, Vt., to give a mission; but after a few days was taken suddenly ill and obliged to return home. Dr. Albert N. Blodgett, who was summoned, found him suffering from dropsy and pronounced him "a very sick man." Racked with pain, Father Trimpel, in the hope of recovery, underwent several operations. After some time he seemed to rally but was still very weak. On one of his last visits, the doctor told him that he must be very careful not to exert himself, and that he should, when he had acquired sufficient strength, take a trip to a southern climate. A few days later Father Trimpel expressed the earnest wish to say Mass, if a priest could be found to assist him. Clad in the sacred vestments of his office, he went out to offer up the Holy Sacrifice in the church. At the sad sight of the once strong man, now feebly tottering, trembling, and shuffling, many of those present were moved to tears. After finishing Mass he was so weak that he had to be carried back

to the sacristy, where, in a state of exhaustion and collapse, he was gently placed on a chair. For a short while it looked as if his death were at hand. In a few minutes, however, he fairly jumped from his seat, and, to the astonishment of his attendants, who thought he had become delirious, cried out, "I'm cured, I'm cured!" When Father Henning heard what had happened, he was slow to believe, and wisely suggested sending for the doctor. But Father Trimpe! insisted on walking to the doctor's office. The latter, on seeing him, rubbed his eyes and pinched himself to make sure that he was awake. He examined the Father closely, and, with evident emotion, exclaimed: "Wonderful, wonderful, a complete and perfect cure!"

A writer in the *Boston Catholic Herald* for December 1, 1883, describing what he saw at the Mission Church, says, among other things:

"Here a mere child on crutches, weak and powerless from hip disease. Again, a beautiful girl with a face not unlike a Madonna, and with bright golden hair. She, too, was accompanied by her cross—a crutch partly concealed by the folds of her garments. Here is a poor woman scarcely able to move an inch at each 'step.' She shuffled along, aided by the good people who see her condition. Oh, the tenderness of those helpers! The poor woman approached the altar. But, saddest of all! There is a beloved priest, a paralytic, ascending the altar to celebrate. He is carefully attended by a brother priest. The solemn moment of consecration arrives, and the body of Our Divine Lord is elevated by one hand; the chalice is also raised in like manner. . . .

"Several beautiful crosses are to be found around the altar of Our Lady of Perpetual Help, but there is one particular cross there, shaped like a St. Andrew cross and leaning a little to one side. This particular cross, while of very common material, is somewhat unique in character. It is a pair of crutches. This memorial cross, and some others of a like kind, give the sanctuary the appearance of a shrine."

In the spring of 1884, the Rev. Mother Anastasia, the Superior of the Ursuline Convent at Morrisania, N. Y., and sister of Father Henning, was taken seriously ill and for several days lay at the point of death. Her reverend brother hastened to her bedside, in order to console and encourage her, and, presumably, to be the witness of her death. But, wonderful to relate, she did not die; and after some time he returned home. Even after his departure, however, when one might have inferred that his sister was on the road to recovery, the doctors held out no hope. But the valiant woman hoped against hope, and, invoking Our Lady of Perpetual Help, promised in the event of her partial restoration to health to travel to Boston and to make a novena at the Shrine, for a complete cure. At once she took a turn for the better, and, true to her word, made the journey, arriving here August 5. The following day she began her devotions, and at the end of the novena, on the Feast of the Assumption, was entirely cured. A few days later she resumed her duties at Morrisania, thanking God and praising His Blessed Mother for the great favor granted her. Subsequently, Father Henning said Holy Mass at the Shrine in thanksgiving for the marvelous recovery of his sister.

Another remarkable cure took place on the Feast of the Assumption, 1884. A devout Catholic woman of Roxbury had suffered for years from a dangerous affection of the stomach. At the beginning of August the attending physician gave her orders to receive the Sacraments, and without delay she obeyed his instructions. But, a few days afterwards he told her he would try one more remedy — a desperate one — that would either kill or cure. She requested him to postpone the application of the remedy till the 15th, the last day of the novena she was making. He consented;

and that afternoon she walked to the doctor's office, instead of having him come to take her in a carriage, as had been arranged. The physician was dumb-founded; he could hardly believe his own eyes; when he had recovered from his amazement, he examined his patient and pronounced her "perfectly cured."

From January 1 to May 31, 1886, thirty-one cures, apparently beyond the power of nature to effect, were reported. About this time a book was published, recounting in detail the more noteworthy prodigies that had been wrought at the Sacred Image since 1871. This book obtained a wide circulation, and served to attract thousands to the Shrine, which became like the pool of Bethesda. Day after day, in fact almost every hour of the day, but especially on Wednesday afternoon from three to four, when the blessing was given, one might see the blind, the deaf, the dumb, the maimed, the halt, and those suffering from every other variety of ill to which human flesh is heir, gathered round Our Lady's altar, waiting for "the moving of the water." As the cures multiplied, crutches, braces, splints and other devices for aiding crippled and deformed members, were left at the Shrine; so that it became necessary to erect two stands, at which, even to this day, one may see those mute, yet eloquent contrivances which tell the sad story of human suffering, and the glad story of the boundless power and mercy of the Mother of Perpetual Help.

One of the greatest days in the history of the Shrine was the Feast of the Immaculate Conception, December 8, 1891, on which as many as seven extraordinary cures were effected. A Grand Triduum elsewhere spoken of was being brought to a close, and the Blessed Mother, in thanksgiving for the sublime honors shown her, was most lavish in her favors to her devoted clients. In reference to one of these cures

Father O'Connor, the Chronicler of the church, writes:

"At 3 o'clock in the afternoon, just as I was blessing the religious articles at the sanctuary-rail, a cry was raised at the Shrine. I was alarmed, thinking that some one was dying or had fallen into a fit. Looking over, I saw a Father in the midst of the dense crowd. It was Father Corduke, who had just come over to the church to hear confessions. Forcing his way through the crowd, he asked 'What is the matter here?' and was answered by many voices, 'Seven people cured,' 'Who are they?' One little girl helped by another, pushed forward to the Father and said: 'Father I have been blind for years, I could not go anywhere without a guide, but now, thank God, I see perfectly, being cured at the Shrine.' The priest, to satisfy himself of the truth of what she said, held his breviary open before her, and, as she could not read Latin, told her to spell a word, which she did without a moment's hesitation, the first word on the page being 'Pater' (Father).

"As the crowd pressed towards the Shrine, thus creating the danger of a stampede, the priest ordered the girl to force her way towards the door. Thus hundreds saw the wonder with their own eyes."

The Boston *Pilot* for December 19 said:

"Here is a terse and accurate statement of the most important cures, obtained five days after the event :

"Miss Sullivan, 4 Mason Place, Boston, afflicted with hip-disease for five years, was suddenly cured on Tuesday, December 8, after Holy Mass at the Mission Church.

"Miss Delong of Fitchburg, Mass., suffering for four or five years from a sprained ankle, not being able to walk without crutches, was also cured suddenly, leaving her crutches at the Shrine.

"Hannah Sullivan, twelve years of age, living in South Boston, was suddenly cured of blindness, with which she had been afflicted for several years. She was able to read from a book which one of the Fathers held before her.

"Miss Nellie Walsh, 22 Robinson Street, Lynn, suffering from hip-disease and not being able to walk for almost three

years, left her crutch at the high altar, and has done without it ever since, convinced that she will not need it again.

"Every one wanted to see the favored ones. Catholics hesitate to use the great word 'Miracle,' but the cures above recorded are certainly of a most remarkable order. They have greatly increased faith and devotion among the people."

When, in 1896, the interior of the church was renovated, special attention was paid to the embellishment of the Shrine. Everything that love could suggest, or art devise, or money buy, was employed to heighten and emphasize its former beauty, and to render it, as far as might be, a worthy repository of the wonder-working picture. The floor of the Shrine was inlaid with mosaics and raised several feet above the floor of the church ; marble steps leading from the one to the other were then built, and the Chapel of Our Lady was separated from the rest of the church by a marble railing, so as to accentuate the sovereign idea that it was a most sacred and heavenly spot. The altar was surmounted by a beautiful dome, done in Venetian gold mosaic. On the golden door of the tabernacle was wrought an appealing image of the Mother of Sorrows. The semicircular ceiling of the Chapel was finished in gold mosaic, with a base of polished marble. Above the picture of Our Lady of Perpetual Help, whence all the glories of the Shrine emanate, were placed two angels holding a crown, as if about to set it on the head of the Sacred Image. Like the crown, the angels are executed in mosaic, with such artistic effect that they have frequently been mistaken for beautiful paintings. In the wall on each side of the altar was placed a stained-glass window ; the one to the right representing Our Blessed Mother with the Infant Jesus in her arms, the one to the left, St. John the Evangelist.

Our Lady of Perpetual Help was evidently pleased with what her devoted servants had done to honor

Her, for two days after her picture had been reenthroned, She cured another of her crippled clients. On Tuesday, May 5, 1896, Father Frawley and Father Corduke noticed at the rail a woman leaning on a crutch. Her eyes riveted on the picture, she appeared deeply rapt in prayer. As Father Frawley passed by, the thought struck him that the Mother of Perpetual Help could not refuse to hear the supplications of so earnest and fervent a soul. He went to the sacristy to attend to some routine matters, and, on returning about half an hour afterwards, was surprised to see the woman walking without the aid of her crutch. She looked nervous, pale, and utterly bewildered, as if doubting her own identity. After visiting the seven altars she mustered up courage to go to the rectory and tell her story. For two years she had been compelled to use a crutch, but had never ceased to pray confidently to Our Lady of Perpetual Help, that, if God so willed, she might be cured. She had suffered dreadfully from nervous shock, which, combined with rheumatism in the knees and feet, had made it impossible for her either to walk or to kneel. The previous Sunday she had heard the preacher say that the Blessed Virgin might grant some special favors during the procession to be held that evening. Since then she had redoubled her prayers, and praised be Jesus and Mary, she had been cured of her distressing ailment!

A letter received early in 1897, stated that Mrs. Anna Boyle of Nova Scotia had been blind for nine years from cataracts, had consulted many skilled doctors, but had obtained no relief. She had come here, in 1896, and had made a novena at the Shrine. After the third visit she was cured, and was able, thenceforth, to thread a needle without the aid of spectacles.

On July 14, 1897, Mary E. Donovan was freed at the Shrine from a grave malady, for which as many as fifteen doctors had treated her—but in vain. Her case was so remarkable that after her recovery crowds of people, Protestants as well as Catholics, came to see her in order to be convinced that she had been restored to health.

On Wednesday, April 6, 1898, Master Daniel Durick, 13 years of age, of South Boston, after making a novena and praying at the Shrine, was delivered from a painful affliction. His mother gives the following account of the case:

“Last October, my boy, who was then attending school, while playing with other boys, met with a bad fall which caused a severe pain in the lower part of his back. At first we did not think that there was anything serious about the complaint, but the pain became worse and settled in his hip, so that he could hardly move. We decided to consult the family physician, but some friends persuaded us to see a specialist. Accordingly, we called on Dr. Joel Gothwaite, 398 Marlboro Street, who pronounced the case hip-disease of a very serious character, and ordered the boy to make use of crutches and a high shoe. Unwilling to credit the decision of the specialist (Dr. Gothwaite), we concluded to call in the family physician, Dr. M. F. Gavin, 545 East Broadway, South Boston. We did not mention to him that the specialist had been consulted. Dr. Gavin confirmed the statement of Dr. Gothwaite. Nothing could be done but to get the crutches and the high-heel shoe recommended by both physicians. After a few months of painful anxiety over the affliction of our little boy, and with no expectation of help from any human source, we determined to seek supernatural aid. My little boy and I went to Our Lady’s Shrine on Wednesday, April 6, after having begun a novena a few days before. We had a presentiment that Our Lady was going to confer a favor on the boy. We both prayed with unusual fervor at the Shrine that day, although no evident favor was granted until we returned home and had retired to rest. The boy being fatigued after the long journey soon fell asleep. Suddenly he sprang up with an exclamation of joy, and

awoke his parents and other members of the family with the cry 'I am cured!' Such was truly the case. He never afterwards experienced the least difficulty except that for a few days his leg was somewhat weak."

Mr. Michael Murphy, of Charlestown, Mass., fractured his ankle, in 1894; as a result he was compelled to use a crutch. Having done so for three years and a half, he made a novena at the Shrine, was entirely cured, and left his crutch there.

With each succeeding year the number of pilgrims to the Shrine vastly increased. Father Frawley, realizing the great good that would be accomplished by some kind of magazine setting forth the glories and the mercies of Our Lady of Perpetual Help, began, in 1900, the publication of a quarterly entitled "The Little Messenger of Mary." At once it obtained practically a nation-wide circulation. It contained every species of article that the lovers of Mary could desire, but its most prominent feature was an account of favors received at the Shrine.

In the *Messenger* for April, 1901, Mr. Daniel W. McGarry, of Akron, Ohio, writing under date of February 23, gives the following account of his cure through the intercession of Our Lady of Perpetual Help:

"I was sick for more than a year, during which time I consulted some of the most eminent physicians in Akron and Cleveland: but my case seemed to baffle all medical skill.

"When all medical aid had failed, I heard of the many favors obtained at the Shrine of Our Lady of Perpetual Help in Boston. I had recourse to Our Lady and began a novena in her honor.

"Before the novena was finished I was completely cured.

"My cure has been the cause of a wonderful spread of devotion to Our Lady of Perpetual Help in Akron."

Shortly afterwards a prominent physician in Ohio was about to undergo an operation for a cancer that was eating away one of his eyes. He had consulted the best specialists in Cincinnati, who decided that his only chance of recovery lay in submitting to an operation that would most probably disfigure him for life. In his sore distress he turned to the Shrine of Our Lady of Perpetual Help, and made a novena, in which he was joined by the Sisters who had been attending him during his illness. Before they had finished the novena, the cancer entirely disappeared and the physician was restored to perfect health.

The news of this cure obtained such broadcast publicity that in March, 1901, the New York *Herald* published the following lengthy article on the Shrine:

"A Lourdes in the Land of Puritans."

"Within the last few weeks Roxbury, a suburb of Boston, has become famous as an American Shrine. As pilgrims of all creeds, nationalities and conditions throng to the renowned shrines abroad, where miraculous cures are effected upon persons suffering from diseases pronounced incurable by medical science and surgery, so they are coming now to this place—the maimed, the blind, the deformed, those afflicted with every known form of serious ills that afflict mankind and that defy the most advanced modern methods of remedy.

"The rich and poor throng here together at this little altar of Our Lady of Perpetual Help, their prayers mingling and their tear-wet eyes raised to the Shrine, before which five lights burn, stars of hope to these poor, pain-racked, stricken ones that with bent limbs, and many with sightless eyes and piteously deformed bodies, kneel in the silence of the great church that has been built around the Shrine, from which, during the last quarter of a century hundreds of so-called incurables have gone forth, their trembling limbs set firmly upon the ground for the first time in years, their staffs and crutches, sometimes life-companions, thrown aside,

their hands clasped in an ecstasy of gladness and their faces radiant with a wonderful light—the same that comes over the face of a mother when she feels the kiss of a new-born child, the light of life—life that we know not of, but knowledge of which we grope for, like Ibsen's blind men in the forest, trying with feeble, world-stained hands to make a way through tangled creeds and fads and sciences and cults that nowadays we call religion.

"The scene witnessed this afternoon in the Mission Church of the Redemptorist Fathers recalled vividly the chapters which Zola wrote a few years ago of the pilgrimage to Lourdes. Here were to be seen all classes and conditions bound by the universal tie of suffering. The rich were borne from carriages by servants, attended by loving relatives and friends. There were also the poor, some of them old, bent, worn with years of infirmity. They hobbled after their brothers so much wealthier in the world's goods, but poor in the possession of God's greatest gift to man.

"There were little children too, the saddest of them all, their young eyes dim with pain that many of them have known since birth; with none of the brightness or joy of childhood in their faces, but with little bodies and limbs encased in cumbersome metal frames, or heads masked in horrible helmets of steel.

"They were the bravest of the invalids—these youthful martyrs. For while their faces were pinched and worn and thin and serious with the awe of the church and their mission at the altar, still they did not weep or pray or cry aloud, as did their elders. They sat or knelt with folded hands, looking at the Shrine, with prayers in their sad eyes, or else leaned in the arms of mothers, to whom these maimed and stricken little ones are always dearer than are their stronger brothers.

"There were babies borne in their parents' arms to the foot of the altar to be held before the Shrine; and women whose beauty had faded into white masks, their rich garments and furs covering lameness and helplessness. There were men once filled with the ambition and glory of life and its accomplishment, their faces weakened now with pain and bearing all the traces of a fight with death—a fight in which they have been almost conquered, and now come as to a last tribunal, many of them hoping without understanding, and many with faith dead within them after years of resultless treatment from specialists the world over.

Waiting for the Blessing.

"The transition from a world of healthful, living people, a city full of jostling, battling human beings with all their strivings, their failings, their virtues and their sins, to this church, where all the usual ambitions of existence have turned into the still channel of illness, is a change that is strong in the contrast.

"It is little wonder that from the sky or beyond it, or from wherever we may hope for the blessings of mercy and charity, an answer comes to this mighty prayer of boundless human misery. It is a demand that needs no words. The Redemptorist priest who looks over the congregation on this afternoon of every week said nothing to the stricken ones of their ills or their hopes for health. He gave the blessing of the Church, and knelt in prayer with the suffering ones, who wept and prayed and called aloud for help in their affliction.

"This is the only service. There is no singing, nor organ music, nor incense, nor any of the beautiful Latin prayers or litanies of the Church. It is all cold and gray as a monument of grief. The shafts of sunlight that break through the stained-glass panes in streams of purple and rose and gold cause the children's eyes to brighten, but they only bring heavier sighs to the lips of the older martyrs, who see no rainbow of God's promise in the magic ray.

"The prayer over, there is a rattle of crutches on the marble floor, sad as the sound of earth falling into a grave. The throng departs, the beds are carried out, the blind led away, and the feeble assisted through the church door. Many remain to pray with heads bowed, and some with rosaries between their fingers. Others are there to return thanks for the restored health of relatives or for their own.

"One little boy I saw, who, in leaving the pew, his cap in his hand, walked around in front of the shrine altar, looking with a strangely solemn gaze at one of the high stands upon which hang all the discarded surgical appliances that have been cast off at the foot of this wonderful altar.

"The boy was not one of the cripples. His body was sturdy and strong, although his face was older than his years. He leaned over to the stand where hung a metal frame, such as is used for child patients suffering from spinal disease.

"He looked at it with wondering, childish interest and

gravity. Then, observing my attention, he pointed it out with a certain pride. 'That's mine,' he whispered. 'I was cured last year. I come and look at it every once in a while.'

"These cures have been occurring at the Mission Church for the last twenty years.

"They are of such constant occurrence here in Roxbury, that only the marvelous ones—those of cancer, of consumption, of seemingly helpless deformity—attract attention. One old man, who keeps a shop in the vicinity of the church, said: 'I have lived here for twenty years, and have seen an endless stream of people who passed this door on crutches, lame and suffering from various sicknesses. I have seen and talked with them afterwards when they were strong, well and deeply affected by the marvels that had been worked within them.'

"Numbers of people come from distant cities to Roxbury to visit the Shrine and offer the novena, or nine days' prayer, which is the form of petition for recovery from disease.

"Some of the cures are effected almost immediately with all the evidences of miraculous intervention; others are reached with longer and more prayerful effort. Many still toil to the church who have been going there for years unhelped.

"The Shrine has come into popular notice recently through some wonderful cures that have been effected at a distance of many miles through prayers offered in thought at the Shrine, although the patient has been miles across the continent, unable through lack of means or dangerous condition to visit the Shrine in person.

"Each day the mail brings letters to the Mission Church House with accounts of these miracles which are remarkable in view of the fact that a pilgrimage to a Shrine has always been part of the form of prayer for cure in other countries.

"Prominent persons outside of the Church have been cured through the novenas of Catholic friends offered in behalf of the patients without their knowledge. A Cincinnati physician, who was about to undergo a dangerous operation for eye cancer, was one of the most recent cases that gained great publicity. A novena offered at the Shrine in thought, as a last resort before submitting to the surgeon's knife, effected a marvelous cure, the cancer disappearing before the

nine days' prayer was ended, to the amazement of the physician and his brother practitioners.

"These letters, as they arrive, are recorded with names and addresses and details in a book of record, which is open for inspection at the Mission House. A recital of them would fill many *Herald* pages with details of loathsome and painful diseases.

"Scoffers are apt to ridicule all cures that come through faith, whether by the modern sciences of health that have religious belief as a foundation, or those at shrines. They quote what they know when they make light of the miraculous.

"But those who have been through the valley of death to life, and cast off the manacles of steel and iron to stand with tear-filled eyes and bounding hearts before an altar as though risen from the dead like Lazarus, these laugh at what they know, for they have learned that to feel is greater than it is to know.

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"Through the books of the recorded cures at the Mission Church, from which I copied hundreds of names and addresses, and from the many homes in Roxbury, where cures have been effected upon the members of the families, I learned beyond all doubt that wonders are effected at the Shrine.

"These cures do not consist of the usual nervous diseases that come so easily within the power of faith curists, scientists and hypnotists. They are cases that have for years defied the specialists of Boston and its vicinity and have been pronounced incurable, not by one doctor, but by five or six, who in consultation in hospital wards and elsewhere have pronounced the doom of men and women, now strong and well through the prayers at the Shrine.

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"I saw one of the Redemptorist Fathers at the Mission Church House and he told me of the marvelous cures that have happened at the church.

"They have been happening constantly for the last twenty-five years,' he said: 'but we are very much averse to any publicity beyond that which must occur through the cure of invalids who have been pronounced beyond the aid of medical skill.

"So few people understand the attitude of the Church in these matters, and so many wofully misrepresent it, that we

feel that better results can be produced without the notice of people who are ignorant of the facts.

“‘A Shrine, to many such persons, is a place at which Catholics adore statues and pictures, and, of course, we are accused of idolatry. A Shrine is a symbol revered and loved just as the American Flag is, because it is the symbol of the nation. The flag materially considered, means nothing, but it is the idea of the flag that makes men willing to die for their country.

“‘The novenas that are offered at the Shrine ask the intercession of the Blessed Virgin, whom the Church honors next to Our Saviour. They consist of nine days of prayer with faith and the reception of the Sacraments. The record of cures here is great, but we never speak of cures or illness to the people who come here for relief.

“‘The cures that have occurred at a distance from the Shrine have also been of constant happening. . . . The efficacy of the intercession of the Blessed Virgin here finds its greatest proof. The first miracle that Jesus performed was done at the request of Mary, as is recorded in the second chapter of St. John.’”

On March 6, 1901, Miss Helen Delourey of East Braintree, Mass., left her crutches at the Shrine, in grateful remembrance of her wonderful deliverance from a crushing physical affliction.

Miss Delourey, according to her own statement, in which her mother concurred, had been a helpless cripple from childhood, owing to contraction of the cords of her limbs. She had consulted the ablest specialists in Boston, but all were utterly unable to relieve her sufferings, or to give her any hope of ever being cured. Even when the sad and bitter realization had dawned on her that medical science could do nothing for her, the brave young woman was not discouraged. On the contrary she had recourse with unconquerable faith to Our Lady of Perpetual Help, who, clothed with the power and mercy of her Son, could and would restore to her mourning and weeping child the perfect use of her limbs.

In this spirit Miss Delourey and her relatives began a novena to our Mother Mary. But as the poor cripple was utterly unable to walk, she had to perform her devotions at home. After the novena there was a decided improvement in her condition. She made a second, then a third novena, at the end of which she was able to walk with the aid of a crutch. Beside herself with joy she made a fourth novena, in the absolute conviction that she would be completely cured. During this novena she visited the Shrine twice. Some days after she had finished her devotions she returned, as stated above, to deposit her crutch at this privileged sanctuary, and to render thanks for the great favor conferred on her through the intercession of the Blessed Virgin.

In the autumn of 1901, the subjoined communication was received from far-off Aberdeen, South Dakota:

“Rev. and Dear Father:

“Some time ago I wrote you asking that you place a petition before the Altar of Our Lady of Perpetual Help, asking that the health of my father and sister might improve. I am happy to inform you that they are both much improved, which I feel is granted through the intercession of Our Lady of Perpetual Help.

“I promised to have it published in the *Messenger*, and if you have any space, would be pleased to have it made known, thereby to increase devotion to Our Dear Mother of Perpetual Help.”

A woman from away down in Alexander, Texas, wrote on April 19, 1902:

“Please have a Mass of Thanksgiving said in honor of Our Lady of Perpetual Help, for a great favor received. I was very ill for several months. I made a Novena in honor of

Our Dear Mother of Perpetual Help. I am now entirely well, thanks to her glorious intercession. Kindly have this favor inserted in the *Messenger of Mary*."

The Boston *American* for March 28, 1909, under the heading, "Heaps of Crutches Left at Altar by Afflicted," said:

"A former Governor of Massachusetts remarked once at a public dinner that he felt ashamed, filling, as he did, the office of Chief Executive of the Commonwealth, at his want of knowledge of the grand work that is being done by the Fathers of the Redemptorist Church on Mission Hill in Roxbury.

"It is a wonderful and absorbing story of great results achieved within a single generation, results that have been productive of rich fruit for religion and morality and for human advancement and helpfulness. The self-sacrificing priests of the Redemptorist Order, who have produced them, have literally gone down to the bedrock of the social problem. If anyone wants to know what they have built from that foundation, let him take a car to Roxbury Crossing any day and walk up the hilly street till he sees the noble front of the Mission Church. Then let him go inside. He will find himself in a church that of itself is worth visiting, being one of the finest edifices in the country. He will see at almost any hour of the day, from early morning till night, people of all ages, from the tot of eight or ten to the grandparent, and of all conditions, from the humblest laborer to the queen of her social circle, all bowed in silent and devout prayer before the miraculous Shrine of Our Lady of Perpetual Help. Inside the marble railing he will see, on either side, piled higher than a tall man's head, two heaps of crutches and canes of every size. These were left there by the afflicted ones who came to pray at the Shrine and then walked away without them. Many well authenticated and wonderful cures have come to the people visiting this Shrine.

"In the center hangs a picture of Our Lady of Perpetual Succor. This picture is a counterpart of the miraculous picture which, in 1867, was crowned at Rome in the Church of the Redemptorists, dedicated to St. Alphonsus. During

the more than thirty years that the sacred picture has been enshrined in the Roxbury church it has been the mecca of faithful supplicants.

"From every section, not only of Boston and of Massachusetts, but of New England and from distant points of the South and the West, people come in large numbers to visit this Shrine and beseech Divine relief in affliction."

In the *Boston Globe* for December 10, 1910, the following article appeared:

"LYONS SAYS HE IS NOW HEALED—BROOKLINE BOY CLAIMS CURE AT THE SHRINE—HIS CRUTCHES AND BRACES PUT AWAY—HE BUYS SHOES—HIS MOTHER AND NEIGHBORS TESTIFY TO RESULT.

"Incurably lame for five years, Richard Lyons, the 17-year-old son of John Lyons, of 8 Roberts Street, Brookline, was miraculously cured at the Shrine in the Mission Church, Tremont Street, Roxbury, Thursday.

"The boy, who could not get about without the aid of crutches and a cumbersome brace across his hip, is now able to run about as any lad of sound limb. He has discarded both brace and crutch and bought an ordinary pair of shoes in the bargain.

"To find a more delighted lad than young Lyons has been since Thursday would be a difficult proposition. He attends St. Mary's parochial school and is well known in the section where he lives. The good news of his cure has spread all over the neighborhood and is the cause of great wonder.

"When Richard was six years old, he fell from a fence and received injuries to his hip, which a physician said would result in more serious effects as the boy grew older. About a year later there were symptoms of hip trouble, but it was not until five years ago that it became serious.

"The boy took to bed and remained there a year. He was then able to go about with the aid of a large brace around his hip, and a pair of crutches. On November 29 last, Richard began a Novena at the Mission Church and on the same day received a blessing. He attended Mass every day with

the exception of three. He received Holy Communion on December 2, 4 and 8, the latter being the day on which he was cured.

"Richard went into the church with his mother last Thursday a little early for the 8:30 Mass. He told his mother that he would go before the Shrine and pray a while. He came back and during the Mass sat with his mother, not far from the Shrine.

"During the services he noticed a change come over him and, to his surprise, he was able to kneel. At the close of the Mass he handed his crutches to his mother and walked out of the church and got on the car.

"His old trouble appeared to have entirely disappeared. Richard was not home very long before he started for a shoe store, where he was fitted to a regular pair of shoes, discarding a high-heeled boot that he had been wearing for three years. When seen at his home last evening, the new shoes had a considerably worn appearance, indicating that he had done a good deal of walking and running about. 'My leg and hip are all right now,' said the boy, 'and no more crutches for me.'

"According to the usual custom, Mrs. Lyons will make a report of the miracle to send to the priests at the Mission Church. The names of Mrs. Lyons, Miss Mary E. Burns, of 49 Calumet Street, Roxbury, and Miss Margaret Gildea, of 8 Roberts Street, Brookline, will be signed to the statement as to the cure."

In a letter received from a client of Our Blessed Lady, in Peoria, Illinois, written under date of December 17, 1911, the writer says, "Please thank our dear Mother for me, for she cured me of typhoid fever after two doctors had given me up to die. . . . I promised to make this known in your Annals."

After some years the "Little Messenger of Mary" was superseded by "The Annals of the Shrine of Our Lady of Perpetual Help," a periodical which has found its way into every section of this country, and even into remote regions of Canada.

In the Annals for 1916, the Golden Jubilee Year

of the Restoration of the Miraculous Picture, one may read on page 14 the following letter:

“Roxbury, Mass., Jan. 5, 1916.

“For four years I suffered with a running tubercular hip. I consulted different specialists without, however, obtaining any relief. Finally, after spending the best part of two years in the City Hospital, I decided to begin a Novena to Our Lady of Perpetual Help in the Mission Church. On the third day I felt a tingling sensation in the afflicted part. At the end of the Novena the wound was healed and my general health much improved. The doctors who treated me in the City Hospital expressed their surprise and attest that the abscesses have entirely disappeared.”

Appended to this statement we find the following remark by the reverend editor of the Annals:

“The writer had seen and spoken with this gentleman every week for a year, and testifies to the truth of the cure. The most remarkable point in this case is that on each Feast of Our Blessed Lady, as the young man kneels at the Shrine, he feels a short quick pain pass through the former afflicted member. It is a reminder to him, no doubt, from Our Lady of Perpetual Help of her favor.”

The following letters tell their own story:

“South Boston, Mass., April 2, 1917.

“Dear Father :

“I am the little girl that was on crutches for seven weeks and I went to three hospitals and didn’t get any better, until I went to the Mission Church, and the third Wednesday I started to walk. Thanks be to God and to you Father for blessing me. I have great confidence in the Mission Church and in Our Lady of Perpetual Help. I think I will never forget the Mission Church or you, Father, for I was not able to walk one step when I went there.

“I have left my crutches at the Shrine.”

"Sharon, Mass., June 22, 1917.

"Dear Father :

"A line telling you how I was cured of a decayed foot by Our Lady of Perpetual Help.

"While carrying a ladder on my shoulder, I turned on my left ankle and hurt it so much that in a few weeks I was obliged to see a doctor. He examined my ankle and told me that a slight operation would be necessary. If this operation did not succeed, then the foot as far as above the ankle would have to be amputated. The slight operation was performed, but without results. My ankle started to decay and there was a hole in my foot as big as my fist. I paid the doctor another visit, and this time he said the entire foot would have to be amputated, in order to save my life.

"I objected and told him that Our Lady of Perpetual Help would cure me. I made a Novena to Our Blessed Lady and received no answer to my prayers, I made a second Novena and my favor was not granted. I made a third Novena, and on the first day I was able to walk a little, and at the end of nine days my decayed foot received new life and I am able to walk without the use of a cane.

"I am now cured and I owe all to Our Lady of Perpetual Help. The doctor, who had no hopes when I went to see him, said that it was nothing else than a miracle.

"I am going to leave my cane at the Shrine. With many thanks to the Blessed Mother of God, Our Lady of Perpetual Help, for having cured me and for having saved my life."

The custom introduced years ago of having special devotions at the Shrine every Wednesday afternoon is still continued. Invariably the church is packed, and frequently there is a large overflow on the sidewalk. Except at Lourdes, such a manifestation of faith and devotion to the Mother of God could hardly be surpassed anywhere in the world. The specimens of human affliction and woe that sadden the eye, bring forcibly to mind the mournful words of the prophet Job, "Man . . . is filled with many miseries."

The three palmary days of the year at the Shrine

are the Feasts of the Immaculate Conception, of Our Lady of Perpetual Help, and of the Assumption. The last is the banner day. It seems to be a pious belief with the faithful that they will surely obtain any favor they ask for on the anniversary of the day on which Our Blessed Lady was crowned Queen of Heaven. If every Wednesday the crowd is so great that extra cars have to be run on Tremont Street, one may imagine, or rather one may not imagine, what enormous multitudes come to the church on this beautiful feast, on which the Mother of Perpetual Help achieved her eternal triumph.

On August 15, 1917, a priest from a distant diocese was the guest of the Fathers. He had heard a great deal about the vast crowds that frequent the Shrine in search of health or other blessing, but he was somewhat incredulous, and determined to see for himself. Shortly after two o'clock, almost a full hour before the exercises began, he took a seat at one of the windows of the library, from which he could command a good view of the entrance to the church. As the cars reached there nearly every passenger alighted. For fifty minutes the priest watched, almost dumb with amazement, the ceaseless tide of humanity which flowed in through the great doors. Shortly after three o'clock, he left the library and proceeded to the church, but it took him a considerable time to force his way through the vestibule and to reach the staircase leading to the organ-loft. Had he not been a priest, he would never have succeeded in doing so. As he looked down on the immense throngs, he could with difficulty control his emotion. With kindling eye he exclaimed, "This is truly wonderful! I am absolutely convinced now that there was not the slightest exaggeration about this matter. You could walk on the heads of the people. Where are the aisles? All I can see is one

impenetrable jam of humanity." Such in fact was the case. The people seemed as numerous as autumnal leaves in Vallombrosa. It was almost inconceivable that even one more person could have found a place in the church.

During the Great War there was a notable increase of visitors to the Shrine. Fathers, mothers, wives, and sisters, who had sons or husbands or brothers "over there," flocked from all quarters to the Sacred Image, there to pray for the safe return of their loved ones. The boys at the front who had been wounded, were writing home, asking their relatives and friends to make novenas and to have Masses said for them in honor of Our Lady of Perpetual Help. Every day after the eight o'clock Mass, the school children sang a hymn in honor of the Mother of Perpetual Help, so adapted as to contain a beautiful and touching petition for the spiritual and temporal welfare of the soldiers and the sailors.

One of the brave lads writes in the *Annals* for 1919 :

"I am a member of the United States Naval Reserve Force, and have been in the service of my country more than a year. During this period I have been spared from all dangers and I thank Almighty God and Our Lady of Perpetual Help for this good fortune. Last March I made a Novena to Our Lady of Perpetual Help with the intention of obtaining an advancement in my position. My prayers were answered, for in the following month I received notification that my rating had been changed from Yeoman 2nd class to Yeoman 1st class. Again, I made another Novena to Our Lady of Perpetual Help during the month of August with the intention of being Chief Yeoman. This day I have received my papers notifying me that I have been made a Chief Yeoman. All this success I attribute to Our Lady of Perpetual Help, and with her aid I hope and pray that my comrades and I will return safe to our homes after this terrible world conflict is ended. . . ."

In the same issue we find the following communication:

"My boy, who is in the service of the country, was saved in the Halifax explosion just by a miracle, and as he always carries with him the medal of Our Lady of Perpetual Help, he wished me to make a thanksgiving offering to the Blessed Virgin. He is just home on a furlough and made this request."

Another lover of Mary in acknowledging her gracious aid said:

"Will you please offer up a Mass in honor of Our Lady of Perpetual Help in thanksgiving for a favor which I firmly believe is due to the aid of her powerful intercession?"

"A young soldier did not return with his company and no definite information concerning him could be obtained. Shortly afterwards, we invoked the aid of Our Lady of Perpetual Help, making a Novena to her. Very soon we received a letter from him written from a hospital at St. Nazaire. Although he had to return to the hospital after having been discharged, he has now come back safely to his home, his recovery being complete, from an attack of influenza, an abscess on his face, and a sore on his eye.

"His recovery and safe return to this country took place in such a remarkably short space of time, that I believe much praise and thanks are due to Our Blessed Mother."

A little boy whose young life had been clouded with sorrow, thus naively voices his sentiments of love and gratitude:

"Enclosed you will find an offering for the Shrine in thanksgiving to the Mother of Perpetual Help for her many favors bestowed on my family.

"I myself was lame, and after visiting the Mission Church several times and praying to our Dear Mother, I am now cured, and this week I am making the mission with the rest of the boys.

"My two brothers have been in the service. One has been overseas and has been in the thickest of the fray. He was

gassed and had pneumonia, but now, thanks to the intercession of Our Blessed Lady, he is well again and is to sail for home next week with his division.

"My other brother was at the point of death with the influenza, but after many prayers to Our Mother of Perpetual Help, he recovered, and has returned home.

"I forgot, dear Father, to tell you that I left my crutches in the Mission Church. So you see I have much to thank Our Dear Mother for, and the words of St. Bernard seem true in my case, for I have never found her wanting any time I called upon her."

The *Boston Globe* in an interesting article on the Shrine, in its issue for August 3, 1919, said in part:

"The unusual interest created in this city as well as other places recently in the subject of faith cures and assistance obtained by faith, draws attention to the many remarkable occurrences of this character which are recorded over a period of many years at special shrines and altars of the Roman Catholic Church.

"From the beginning of Christianity there are in Catholic Church annals, records of remarkable cures brought about by devotion and faith, and down through the ages early incidents have been supplemented time and again in this country, and, in fact, here in Boston.

"The Shrine, before which the most remarkable cases of cures and assistance have been recorded in New England is that at the Church of Our Lady of Perpetual Help, better known as the Mission Church, on Tremont Street, just above Roxbury Crossing, in which edifice stands the Shrine of Our Lady of Perpetual Help, one of the most beautiful sanctuaries in this part of the country. Here within the sanctuary rail are countless evidences of what has been done by Divine assistance through the devotion of those who have sought aid through prayer. Week after week services are held at which thousands are present, and Novenas and Triduums are made by countless hundreds to the Blessed Mother of Perpetual Help, that she may intercede with her Divine Son to bring relief and comfort to those afflicted ones who seek her aid.

"Almost from the time this magnificent church on Tremont

Street in Roxbury was erected many years ago, this Shrine to the Mother of Perpetual Help has been in existence.

"On two huge stands, one at each side of the Shrine, are almost all things known in the surgical appliance line, all bearing their mute testimony of what has been done through Divine favor. . . .

"While hundreds of people visit the church and the Shrine every day of the week, it is on Wednesday afternoons in particular that enormous numbers go there. It is on that afternoon each week that a special service in relation to this Shrine of Our Lady of Perpetual Help is conducted. . . .

"Mothers seeking aid and assistance for their little ones wend their way weekly to the Mission Church, fathers and mothers offer their earnest prayers for sons or daughters, children pray for the relief of their parents, and endless chains of prayers are being offered to bring relief to some suffering one."

In 1919, a little boy suffering from a case of tongue-tie which the doctors had declared incurable, received perfect freedom of tongue after his mother had made a novena to Our Lady of Perpetual Help.

On the Feast of the Assumption, 1920, a party of pilgrims came from Worcester and Clinton, Mass., to pray before the Shrine and to receive the blessing bestowed. They left home at half past four in the morning, heard Mass and received Holy Communion in the Mission Church, and remained till evening. Most of them assisted at two or three Masses and spent hours in prayer before the Shrine. Again, just before three o'clock the same day an elderly woman stopped one of the Fathers in the vestibule of the church, told him that she had come all the way from South Carolina in order to make a novena before the Shrine, and asked where she could get some literature treating of Our Lady of Perpetual Help. Another woman in search of a special favor journeyed all the way from Toronto, Canada.

In August, 1920, the following statement was received from a woman living at Norwood, Mass.:

"I had a growth in my nose. After treating for two months with a throat- and nose-doctor, during which time piece after piece was cut out of my nose, he said he could do nothing for me. I was then sent to a hospital where they operated on me for cancer in the nose and face. In October, I went home, but, as it started to grow again, I returned to the hospital and had it burnt with radium. I was treated in this way until May, but as it was growing worse all the time I begged them to operate on me again. As they thought I was dying and saw no hopes for me, they did not want to do it. I finally succeeded in getting another doctor to operate on me, but in the meanwhile my family and myself started a Novena to Our Lady of Perpetual Help. When the doctor operated, he took away, as he said, 'half my head.' This is not noticeable from the outside except for a hole about the size of a dime under my eye, but on the inside there is a big hole in the roof of my mouth; the bone under my eye is almost gone, and the bone of my nose partly gone. They gave me three weeks to live. That was in May, 1919. They treated me at the Radium Hospital until June 26. After that, though I returned to the hospital every week, I did not receive any more treatment.

"I thank the Sacred Heart of Jesus and the Blessed Virgin Mary for having cured me, for the doctor said he never had a case like mine, nor had he ever before heard of one that was cured."

Since the Miraculous Picture of the Mother of Mercy and Consoler of the Afflicted was installed in the church, nearly two generations have come and gone, yet the devotion of the faithful to Her is not only as fresh, as verdant and as vigorous today as it was fifty years ago, but its roots have struck deeper and deeper into the earth, it has risen higher and higher, and its branches, spreading farther and wider with the passing hours, have afforded beneficent shelter and protection to ever-increasing multitudes of the footsore, weary and oppressed.

When we have returned to the dust whence we were taken, generations as yet unborn will kneel before the Shrine and confide their woes and sorrows to Her who has never been invoked in vain. "Behold from henceforth all generations shall call me blessed." From the depths of their crushed and broken hearts they will implore her gracious aid, and from her bright throne, She who rules the heart of Him who made and rules the Universe, will turn her eyes of mercy towards them, and smile down benignly on them till their year is one perpetual spring. When storm clouds lower and darkness encircles them, when thunder rolls and lightning flashes, when their frail bark is at the mercy of the wild winds and of the angry waves, when all seems dark and hopeless and lost, suddenly there will be a rift in the clouds, and in the opening the sorrowing children of Mary will discern the sweet face of the Mother of Perpetual Help, who, by the bright light that beams from her pure eyes, will lead them safely onward, past rocks and shoals and dangerous whirlpools, and conduct them at last into the calm and placid haven of life eternal, where the winds will die away, the clouds will break and vanish, and the Sun of Justice will shine down gloriously on them forever and for aye.

"Ave Maria ! 'tis the evening hymn
Of many pilgrims on the land and sea ;
Soon as the day withdraws, and two or three
Faint stars are burning, all whose eyes are dim,
With tears or watching, all of weary limb
Or troubled spirit yield the bended knee,
And find, O Virgin, life, repose in thee."

IN THE FOOTSTEPS OF THE GREAT MISSIONARY.

“With Him there is plentiful redemption.” *Psalm*
29:7.

High up among “The Glories of Mary in Boston,” we must place the missions and other spiritual exercises given by the Fathers of the community during the past fifty years, for, in the last analysis, these labors have been directed to spreading the kingdom of Our Divine Lord on earth, and consequently to making His Blessed Mother better known and loved. But, in order to estimate aright the work of the missionaries, it will be necessary to outline briefly the growth of the Congregation of the Most Holy Redeemer, especially in this country, its specific end, and the characteristic points of its system of missions.

The Congregation of the Most Holy Redeemer was founded November 9, 1732, at Scala, Italy, by St. Alphonsus de Ligouri. Within ten years permanent establishments were effected at Nocera, Ciorani, Iliceto, and Caposele, in Italy. In 1749 Pope Benedict XIV approved the society under the title of the “Congregation of the Most Holy Redeemer.” The King of Naples, however, would not sanction the institute; hence the houses in his domain were not amalgamated with those in the papal states until 1793, when a union was established by the Superior General of the Congregation, the Most Rev. Peter Paul Blassucci. During the next six years several new foundations were obtained in

different parts of southern Italy and of Sicily, and the Congregation, though subjected to grave trials and to bitter persecution, nevertheless met with gratifying success.

The first Redemptorist house outside of Italy was founded at Warsaw, Poland, in 1786, by Saint Clement Hofbauer, who became a member of the institute, March 19, 1785, about two years and a half before the death of St. Alphonsus.

In 1832 the Congregation of the Most Holy Redeemer was set up in America. Four years before, the Very Rev. Frederick Rese, Vicar-General of Cincinnati, had gone to Europe, in order to solicit pecuniary aid and to obtain laborers for his diocese. While in Vienna, he addressed himself to the Very Rev. Joseph Passerat, at that time Vicar-General of the Congregation of the Most Holy Redeemer. The latter sent three Fathers and three lay brothers to the United States. The Fathers were the Rev. Simon Saenderl, the Rev. Francis X. Haetscher, and the Rev. Francis X. Tschenhens. They landed at New York, June 20, 1832, the eve of Corpus Christi.

These hardy pioneers, whose names are robed in unfading light, after laboring for four years among the whites and the Indians of northern Michigan and northern Ohio, established in Rochester, N. Y., in 1836, the first Redemptorist house on the American continent. With astonishing rapidity new foundations were obtained in the following order: in Pittsburgh, 1839; in Baltimore, 1841; in New York, 1842; in Philadelphia, 1843; at St. Mary's, Elk Co., Pa., 1844; at Monroe, Michigan, 1844; in Buffalo, 1845; in Detroit, 1847; in New Orleans, 1847; at Cumberland, Md., 1849. In 1850 the American houses were erected into a separate Province, of

which the Very Rev. Bernard Hafkenschaid, who had been Vice-Provincial since December 8, 1848, was appointed Superior.

Twenty-five years later, there were 17 houses; and in 1875, the American Province was divided. The 13 establishments in the East went to form the Province of Baltimore; the 4 in the West, the Province of St. Louis. The former Province today numbers 22 houses in the United States, to which are affiliated as a Vice-Province 6 other houses: 3 in Porto Rico and 3 in the West Indies. The Province of St. Louis at present comprises 21 establishments. Thus there are today in the United States proper 43 Redemptorist houses. The membership of the two Provinces is approximately as follows: Baltimore Province: Priests, 256; professed students, 103; professed lay brothers, 96; St. Louis Province: Priests, 163; professed students, 38; professed lay brothers, 55. It would be highly interesting to trace at greater length the growth of the Congregation of the Most Holy Redeemer in this country, but to do so would be aside from the purpose of this work and would carry us too far afield.

The Redemptorists are essentially a missionary society founded for the specific purpose of evangelizing the most abandoned souls, in imitation of Him who "came to save the lost sheep of the house of Israel."

The first Redemptorist mission ever given on American soil was preached in August, 1832, to the German Catholics of Norwalk and Tiffin, Ohio, by the Rev. Francis X. Haetscher. The pioneer Fathers devoted themselves to the spiritual welfare of the children of the Fatherland, because at that time *they* were the most abandoned souls in this country.

Within 20 or 30 years they had come in large numbers to the United States; but, unfortunately, they found few priests here, comparatively speaking, who knew their language. The sad result was that many of them, left without the saving ministrations of the Church, had fallen away from the faith. Hence it was incumbent on the Fathers to tend to *their* wants. This they did faithfully and well, but not so much by giving missions in the accepted sense of the term, as by performing the ordinary parochial functions. In the early days the fewness of the laborers prevented the preaching of missions to any great extent. However, from 1832 to 1848, the Redemptorists in the United States gave 27 missions, besides visiting at regular intervals about 70 mission-stations. In the course of years the number of Fathers constantly increased, so that by 1851, there were about 40 Redemptorist priests in the country; and it became possible for a considerable percentage of them to devote themselves to the work of the missions.

In March of that year the Very Rev. Bernard Hafkenschaid, who had just returned from Europe, actively took up his duties as Provincial. "Father Bernard," as he was generally called, was born December 12, 1807, at Amsterdam, Holland. In 1828 he went to the Eternal City, where at the Roman College, conducted by the Jesuit Fathers, he was a classmate of the illustrious Pontiff Leo XIII. Father Bernard was ordained priest on March 17, 1832, and shortly afterwards was admitted into the Congregation of the Most Holy Redeemer, in which he made his religious profession, October 7, 1833. The following August he began his missionary career, and so great were his zeal, eloquence, and apostolic courage that he became famous throughout Belgium and

Holland. He was a man of solid judgment, of keen intellect, and of vast learning; he had a magnificent pulpit-presence and a charming personality; even men who hated religion and its ministers, freely conceded his extraordinary ability.

As soon as Father Bernard assumed charge of the American province, the preaching of missions was placed on a fixed and settled basis, and received a mighty impulse, the force of which is felt even to this day. Within six or seven years the Fathers trained in his school, gave 86 missions in as many as 22 dioceses, and everywhere won golden praise from Bishops, priests, and laymen. However, until 1866, there was no Redemptorist mission-house in the exclusive sense of the term, in the United States, for wherever the Fathers had obtained a foundation, they had been obliged by the exigencies of time and of place to assume parochial duties. But in that year the first mission center strictly so called was established in St. Louis; the second, was founded the same year at St. Alphonsus' Church, N. Y.; the third, in Boston, in 1871. By that time there were three or four large bands of missionaries in the field, and it was feasible in all respects to conduct missions according to the admirable system devised by St. Alphonsus.

A mission is, as we all know, an extraordinary grace for the people of a parish. The missionaries, specially educated and trained for their work, go to the church at the invitation of the pastor and with the permission of the Bishop, and with solemn and impressive ceremonies open the mission. At the very outset they address a powerful appeal to all the people of the parish to make the mission with fervor and fidelity, and not to turn a deaf ear to Him who is standing at the door of their heart and knock-

ing. Sin and vice are attacked from all sides, and the ministers of evil are fought without quarter or compromise. Plain and strong language, such as Christ Himself used in denouncing sin, is employed; yet there is no personal abuse of the sinner. The missionaries make it a point to be informed of the peculiar conditions existing in the locality, so as to be able to give force and edge to their words. Their heavy oratorical guns are trained on the abuses that are rife and rampant in the place, and thus the strongholds of Satan are reduced. Stray sinners are sought out by the local clergy. Their opposition to making the mission is beaten down by unanswerable arguments, and moral compulsion well-nigh irresistible is brought to bear on them. The prayers and the material coöperation of the women and the children are enlisted, to get the men to make the mission; and those who come are exhorted to use all their influence with the absentees, to prevail on them to attend. A public sentiment is created against those who obstinately refuse to make the mission; they are pictured as brands fit for the burning. Every evening during the exposition of the Blessed Sacrament, the Our Father and the Hail Mary are recited five times for the conversion of sinners, especially of those recreant and hardened sinners who are neglecting to correspond with the extraordinary grace of the mission. During the recitation of these prayers, the church-bell is tolled with ten single strokes, which typify the mourning and weeping of Holy Mother Church over her lost children.

In the plan of sermons, the Eternal Truths, which naturally fill a large and important place, are supplemented by a systematic course of instructions which embrace the main obligations of the Christian life.

In particular, the married and the single of both sexes are told exactly what are the duties of their respective states of life. These sermons, called the "state instructions," may justly be regarded as the head of the Redemptorist system of missions; the sermon on the Blessed Virgin Mary, together with the dedicatory exercises, as the heart.

On every Redemptorist mission, the glories of Mary are proclaimed in trumpet-tones on Saturday evening, when a beautiful, yet practical sermon on her powerful patronage is preached, followed by the dedication to Her of a select number of innocent children, and of all the adults who are making the mission. St. Alphonsus expressly cautions his priestly sons never, under any consideration, to omit this sermon. No matter how great may be the number of confessions still to be heard, no matter how exhausted the missionaries may be, no matter what peculiar emergency may arise, the exercises in honor of the all-powerful and all-merciful Mother of God are always held.

The most wretched and depraved sinners, provided they have the will to change their lives, are exhorted to have recourse to her with unbounded confidence. Over and over again they are told that She is not only the Mother of God, and, therefore, able to obtain from Him whatever She desires, but also their Mother, so rich in love and mercy that She cannot refuse to hear their petitions. They are reminded of the blessed days of their innocence, when they could in truth call her "Mother," and they are urged to return to those happy days, by solemnly dedicating themselves to Her to be her dutiful children thenceforth forever. A magnificent shrine, adorned with candles and flowers offered by the faithful, is erected in honor of Our Blessed Lady, and is sur-

mounted, of course, by her statue. From every corner of the church, her fair image, breathing hope and instilling confidence, is plainly visible, so that all may be led to entrust their salvation to her care. Thus is She honored; thus are her glories sounded; thus are thousands of souls saved through her gracious intercession. It was on this beautiful sermon and on this touching act of piety, that St. Alphonsus staked his last hope for the conversion of sinners; and the experience of nearly two hundred years has proved that in so doing, he knew the human heart and understood the boundless power and the never-failing mercy of the ever-Blessed Mother of God.

Another noteworthy feature of the Redemptorist system of missions consists in the renewal which is usually given from within eight months to a year after the mission. Just as Paul and Barnabas, as we know from the Acts of the Apostles, returned from time to time to the faithful to whom they had preached the Gospel, in order to encourage and confirm them in the practises of the Christian life, so St. Alphonsus prescribed that his missionaries should, within a reasonable time, revisit the scene of their labors, in order to renew and perpetuate the good work begun during the mission. Although at a renewal the hours of the exercises are generally the same as at a mission, the sermons and instructions are different. To one who asks, What, precisely, is the difference between a mission and a renewal? we answer, the difference is about the same as that between fear and love, between an act of imperfect and an act of perfect contrition. During the mission the sinner is moved to forsake sin by the thought of the terrible judgments of God; during the renewal he is led on to the perfect service of God by the consideration of His infinite Goodness and Amiability.



NEW ORGAN
Installed in 1897



Grandly preeminent among the ceremonies of the renewal is the Atonement Service, the object of which is to make reparation to Our Lord for all the insults, outrages and profanations heaped on Him in the Adorable Sacrament of the Eucharist. At the renewal the Blessed Virgin also receives appropriate honors. The subject of the sermon on Saturday evening is generally "The Child of Mary." The preacher, after bringing his hearers back in spirit to the days of the mission and reminding them of the act of dedication they then made to the Queen of Heaven, discourses on the excellence and grandeur of her prerogatives, and points out the qualities which should shine in the true child of Mary. Once more he drives home the great thought, that if they have recourse to Her in all temptations, they shall win a glorious victory over all the powers of hell; and that if they endeavor truly to honor Her by imitating as best they can, her splendid virtues, they shall one day bless Her and chant her praises for all eternity in Heaven.

Since so tender a spirit of devotion to Our Blessed Mother is one of the characteristics of Redemptorist missions and renewals, are we not justified in saying that the missionary activities of the Fathers of the community constitute one of the great Glories of Mary in Boston? In her honor, therefore, we shall treat at some length of these labors during the past five decades. But in relating certain remarkable events which occurred in this sphere, the writer is far from wishing to create the impression that the missions given by the Fathers of this house were the only ones which produced extraordinary results. To a greater or less degree, every mission works wonders in the moral order, for a mission is, as has been said, an extraordinary grace of God, and

from extraordinary causes extraordinary effects naturally flow. We mention such happenings only because they may be of interest and of edification to our readers.

The first mission ever given by this community was held at St. James's Church, Boston, of which the Rev. James A. Healy was pastor. It opened February 5, 1871, lasted two weeks, and was for the men only of the parish. The exercises were conducted by the Rev. Fathers Wissel, Kreis, Enright, Koch, Miller, and O'Connor, in other words, by all the Fathers of the community. Although it was less than two years since the last mission (May 2-23, 1869), the attendance far exceeded the broadest calculations of the reverend pastor and of his assistants; and was a source of genuine delight to the Rt. Rev. Bishop Williams, who with undiminished interest followed the progress of the mission from beginning to end. It is on record that from sanctuary rail to door the church was filled with earnest men, penetrated with the solemn thought so trenchantly expressed in the words of the Infinite Wisdom, "For what shall it profit a man, if he gain the whole world, and suffer the loss of his own soul?" The enthusiasm never flagged; the fervor never cooled. Credit for the success of the mission belongs in no small degree to Father Healy and to his fellow-apostles, Fathers Flatly and O'Brien. In obedience to the Gospel injunction, "Go out into the highways and hedges and compel them to come in," these zealous priests went about the parish day after day, to round up the laggards and stir up the sluggards. Happily, they found comparatively few, and these they succeeded in getting to make the mission. While

the exercises were being conducted upstairs, the women of the parish gathered in the basement, and with heartfelt fervor prayed to Our Dear Lord, the Dispenser of all grace, and to His Holy Mother, the Refuge of Sinners, to touch the hearts of their husbands, sons, and brothers that they might once for all and forever renounce sin in all its forms and guises. At the close of the exercises, during which 2,146 men approached the Sacraments, the Rt. Rev. Bishop Williams gave Solemn Benediction. As the men returned to their happy homes on the closing night of the mission, the sentiment that welled up from their hearts was, "God bless the missionaries."

From March 5 to 16, Fathers Wissel, Koch, and Miller assisted at the women's mission at the Church of the Most Holy Redeemer, N. Y., which in those days had a very large congregation. The missionaries were kept busy in the confessional nearly all day long, and within a period of seven days 4,000 confessions were heard. All the sermons of the mission were preached in German.

A day or two after the close of this mission, the same three Fathers, although exhausted from their strenuous labors, journeyed to Rochester, N. Y., where on the following Sunday, March 19, they opened a mission at St. Mary's Church, of which the Rev. Father Barker was pastor. So great was the rush and crush of penitents that Father Enright was summoned from Boston to help in hearing confessions. Three Redemptorist Fathers from St. Joseph's Church, Rochester, and two from the Church of the Most Holy Redeemer, N. Y., were also pressed into service. Quite a number of men got excused from work in order to go to confession, but even at that, some of them had to wait nearly

four days before their turn came. The sacrifices that many of the people made to attend the mission, bordered on the heroic. At the close of the mission, on April 2, the Rt. Rev. Bishop McQuaid, who had come to administer Confirmation to 150 adults, expressed great gratification at the success which had crowned the labors of the missionaries.

Two weeks later Fathers Enright and Koch began a renewal in a certain town in Pennsylvania. The place was inhabited largely by Lutherans of the most bitter type. Some of them came to the exercises, not with the intention of learning the Truth, but simply out of malicious curiosity. One of the ministers who attended the sermon on the "True Church," was so much offended at the unsavory disclosures made by the preacher, concerning the life and character of the so-called reformers, that after the departure of the missionaries, he wrote a vicious, venomous, and lying article in refutation of the points the Father had so clearly proved. But the local pastor, a brave, able and scholarly priest, answered the preacher in a pamphlet which riddled every specious argument he had advanced. The bigoted and purblind man felt the crushing force of the masterly rejoinder, and retired utterly discomfited. But in spite of the bad spirit that prevailed in the town a considerable number of the Lutherans were aroused by the preaching of the missionaries from their benighted state of ignorance and prejudice, and no less than 40 of them were received into the Church. In a place known to all the country round for its rabid bigotry, this was certainly extraordinary. About 400 confessions were heard at the mission.

On April 30, Fathers Wissel, Enright, Gross, Koch, Kreis, and O'Connor opened a four weeks' mission at the Cathedral of St. James, Brooklyn,

N. Y. The parish, the oldest in the city, was justly famous by reason of the fact that there the Ancient Faith flourished in all its pristine vigor. At every exercise of the mission, there was a tremendous attendance, and throughout, the enthusiasm was at the boiling-point; 5,500 people received the Sacraments and 6 converts entered the Home of Light and Truth. The Rt. Rev. Bishop Loughlin, a sturdy aggressive prelate trained in the school of the great Archbishop Hughes, conceived a high opinion of Father Wissel and spoke in no uncertain terms of the ability shown by him and by the other missionaries.

Their labors in Brooklyn over, Fathers Kreis, Gross, and Koch grappled with the powers of darkness in a one-week mission, May 29 to June 5, at the Church of Saints Peter and Paul, Towanda, Pa. In everything that made for the success of the mission, the reverend pastor showed himself an efficient helper; and the men of the parish—hardy, rough and ready, begrimed miners—were intensely in earnest from first to last. Notwithstanding the long hours they had to work, they turned out in full force in the early morning as well as in the evening; 800 confessions were heard, practically everybody in the parish making the mission.

After giving one or the other small mission, Father Wissel journeyed more than half way across the country to St. Paul, Minnesota, in order to preach a retreat to the diocesan clergy. At all the conferences, the Rt. Rev. Bishop Grace was an attentive and humble listener. Almost immediately afterwards, the indefatigable Redemptorist went to Prairie du Chien to perform the like function for the priests of the diocese of La Crosse, Wisconsin. The Rt. Rev. Bishop Michael Heiss, subsequently Arch-

bishop of Milwaukee, expressed great pleasure at the highly creditable manner in which the gifted missionary had acquitted himself of his task.

On his way back from the West, Father Wissel went to a typical railroad town in Pennsylvania, where in company with Father Enright, he began a mission on August 9. The heat was scorching, the thermometer registering 100 degrees in the shade; and, to add to the discomfort, the church was packed. After the first exercise of the mission, only the women were admitted into the church; the men were told to stand round outside at the open windows. Under such conditions one might have expected them to stay away; but such was emphatically not the case; they attended faithfully to the end. In spite of the adverse circumstances that surrounded the mission, the people were so well satisfied that they selected a prominent man of the parish to deliver an address of appreciation and congratulation to the missionaries. Although he was a big, strong, husky man, his emotion so overmastered him that he had to get another to finish reading his speech. Two railroad conductors were exhorted to attend the mission; one refused, the other came regularly, and was invested in the Scapulars. Two days after the close of the mission, their trains collided; the recusant was instantly killed, the faithful attendant escaped uninjured. During the mission, a large number of young men made their first Communion; 450 confessions were heard, 130 people were confirmed, and 3 converts were received into the Church.

During September all the Fathers were engaged either on missions or on retreats. October opened with a big mission at the Church of St. Lawrence, New Bedford, Mass., given by Fathers Wissel, Rathke, Koch, and O'Connor. New Bedford, then

the seat of the whaling-industry in New England, was a thriving town. The pastor of St. Lawrence's was the Rev. Lawrence McMahon, a priest of great learning and piety, who was consecrated Bishop of Hartford, Conn., in 1879, and died in 1893. With edifying sentiments of faith and piety, 2,300 people made the mission.

While this mission was going on, another, of one week's duration was being conducted by Fathers Gross, Enright, and Miller, at St. Theresa's Church, West Roxbury, Mass., of which the Rev. Thomas Magennis was pastor. So many people attended the mission that during the evening exercises the Fathers were compelled to hear the confessions of the men while walking up and down outside.

From November 1 to 22, Fathers Gross, Wissel, Rathke, Koch, and O'Connor preached a mission at St. Theresa's Church, Philadelphia, Pa. The people took the keenest personal interest in the mission. Morning, noon, and night it was the only topic of conversation in almost every Catholic household; 4,600 of the faithful made the mission, and as many as 35 non-Catholics submitted to the Church.

Near the end of the year, November 27—December 18, one of the grandest and most glorious missions in the whole history of the community was conducted at St. James's Church, N. Y., by Fathers Gross, Wissel, Enright, Rathke, Koch, and Miller. Moreover, three other Redemptorist Fathers assisted in the confessional; one from New York, one from Philadelphia, and one from Annapolis, Md. The immense number of 8,130 confessions were heard, and 36 converts were received into the Church. One point worthy of special note is, that the missionaries insisted so strongly on the obligation of Catholic parents to send their children to Catholic schools, that in one

day more than a hundred children left the public school, and applied for admission to the parochial school. Before the end of the mission, the number of children who withdrew from the public schools was so great, that they could not possibly be accommodated at St. James's School, and had to be sent to the neighboring parochial school attached to the Church of the Transfiguration. The missions made so profound an impression that the *New York Sun* for December 19, 1871, devoted a whole column to it on the front page. The great metropolitan daily said that nearly 7,000 men were present at the close of the mission. This, of course, was an exaggeration. At most there were not more than 4,000. In other respects, however, the article is so well written as to merit a place here:

"Last night was the closing night of the Mission which has been going on during the past three weeks under the direction of Father Gross, in St. James's Church, of which the Rev. Father Farrelly is pastor. Such a jam could probably never be seen in any other place than a Roman Catholic Church or under any other circumstances. The entire body of the church was a mass of heads, curving downward where the pews were and upward above the aisles; the immense galleries were mosaicked with them; the gallery stairs overflowed with humanity, the window sills held all they could bear. Men's bodies were mortised into the undulations of other men's bodies from the threshold to the rails of the sanctuary; they were crushed up against the walls all around and streamed out through the street doors, and through the open doors of the vestry on both sides of the altar. Not an inch of room was to spare anywhere; not another man could by any possibility effect an entrance.

"No women were admitted, though many gathered on the dirty sidewalks outside and waited there patiently during the services. Perhaps they had accompanied a reluctant brother or husband or lover. The men inside must have numbered nearly seven thousand. Each of those seven thousand faces—faces of old men, of young men, of wealthy

men, of laborers, of the intelligent and of the ignorant mingled together—wore an expression of grave, earnest enthusiasm which was infectious. All were turned toward the altar. Here and there a long white candle sticking up between the heads told of the ceremony which was coming.

The Altar Decorations.

“The Church is elaborately frescoed and ornamented throughout, but the altar was magnificent last night with tapers, and gas jets, and flowers in the form of crosses, and wreaths, and other beautiful devices. The tabernacle was arched on three sides with two rows of gas jets, large and small. In front of it, in letters of fire, appeared the word

JESUS

surmounted by a cross of fire. Another and larger cross of fire blazed above it beneath the fine fresco representing the Crucifixion. On the right side of the altar a dais upheld a statue of the Blessed Virgin. Its many steps were covered with flowers and lighted candelabra.

“From the galleries all around hanging bunches of gas jets shed a dim light on the scene. The effect was very imposing.

“First, the congregation said the rosary. All in the pews knelt down; the others could not move. One of the Redemptorist Fathers in black gown and broad white collar gave it out and the entire congregation answered in a voice like the roll of distant thunder. Then a choir of children sang a hymn, and Father Gross mounted the altar steps and delivered an eloquent sermon from the text: ‘No man can serve two masters.’

Father Gross's Sermon.

“He said that they had all become converted and forsaken their evil ways, but they must continue in their good resolutions henceforth. God had sent his ministers to plead with them; but the devil also had his visible ministers on earth ever ready to seize upon their souls. These were in the rum shop and in the bad house. Some of them wrote books, like Renan, who, in his ‘Life of Jesus’ had uttered a

blasphemy which devils would not dare to utter; he had hinted that Christ had been too free with bad women. The Fourth Ward was especially full of them. The devil held out promises of pleasure; but his promises were cheats and lies. Look at the drunkard's home, at his empty purse, at his ragged wife and his dirty, uneducated children. Where is his pleasure? The occasions of sin must be avoided. The rum shops and the bad houses must never be entered again. The sacraments must be approached often. The greatest enemies of the Catholic Church are the infidel sons of Catholic parents. That they are infidels is the fault of their fathers. Women are generally attentive to their religious duties, but the men neglect them. The son wishing to be manly imitates his father. The father goes to the rum shop and the son goes there too. Fathers will be held responsible for the loss of their sons' souls. Therefore, the mature men, most of them already fathers, who composed his audience, must promise to attend their religious duties regularly, and give good example to their children. They were about to renew their baptismal vows. At the solemn moment of their baptism, holding a lighted taper in their hand, they had promised through their sponsors to renounce the devil and all his works and pomps. This they were about to do again, but they must intend to keep their promise. They must not

Tell a Lie to Jesus Christ.

"The preacher continued at great length in this strain urging his hearers to be good and honest men. He drew a forcible picture of the death bed of a sinner on one hand and of a just man on the other, and proved that even on this earth the good are truly the happiest. He was listened to with the greatest attention and the most profound silence throughout.

"At length he called upon the congregation to hold up their candles that he might bless them. Then there was a surging of that vast mass, a shuffling of paper wrappings, and 7,000 white candles stood relieved against the sea of heads. Every man was standing. Putting on his stole, Father Gross read some prayers from a small book, and made the sign of the cross with his hand toward the audience. 'Light your candles,' was the next order. Instantly the crackling of 7,000 matches was followed by 7,000 small

puffs of smoke, and 7,000 twinkling lights brightened up the edifice with the brilliancy of day, bringing out the characteristics of each head into startling prominence. The silence was oppressive. It was a scene never to be forgotten. Father Gross then stepped forward,

"Do you renounce the devil?" he said. Answer "Yes!"

"There came a response of thunder that fairly shook the rafters—"Yes!"

"It was as if but one voice had spoken, and then there was instant silence as profound as the grave.

"Do you renounce all his works and pomps? Answer "I do."

"I do!" burst forth again like the explosion of a heavy piece of artillery.

"Will you faithfully keep the promise you have made and henceforward endeavor to be good and honest men? Answer "I will."

"I will!" shouted the congregation, with a vehemence that startled the echoes.

"Will you here, in the presence of Almighty God," and Father Gross turned half round and raised his left arm reverently to the altar, "promise to avoid the occasions of sin in the future; to keep out of the rum shops and bad-houses? Answer "I will!"

"I will!" thundered the 7,000.

"Will you, furthermore, promise to approach the sacraments at least three or four times a year, and to say your prayers regularly? Answer "I will!"

"I will!" The tones were unmistakably earnest and sincere.

"Now put out your candles."

"The 7,000 Lights Went Out

and the church was filled with smoke, which contrasted strongly with the brilliancy of a moment before.

"Then, taking off his stole, Father Gross continued his address. He said that every candle was blessed, and advised his hearers to preserve the remnants, that every time they looked upon them they might be reminded of the oaths they had just taken. He thanked the congregation for their zeal and attention during the mission, and Father

Farrelly for his kindness to him and his associates. Then craving their forgiveness if he had given any offense at any time, he blessed them, their children, their houses, and everything belonging to them. Then he gave them the Papal blessing, everybody kneeling and saying five Paters and Aves, in order to gain the plenary indulgence. This was a very impressive ceremony, the reverend father having his stole on and making the sign of the cross with a crucifix. The services concluded with Benediction of the Blessed Sacrament."

The *Freeman's Journal* also carried a very appreciative notice of the mission, from which we shall quote only the following beautiful apostrophe to the missionaries:

"Persevere in your work of grace, O Holy Fathers of the Redemption, among the dismal homes, the reeking alleys; beneath the squalor of rags and under the moan of slavery are immortal souls, the glory of whose lifting up to salvation will shine around you for eternity, when your work is done, and this world of sordid earth has obliterated your names from the tablets of its fitful memory!"

After reading this glowing description of the great mission in New York, and this sincere tribute to the "Holy Fathers of the Redemption," we must perforce admire the noble work done by the missionaries who formed the original community of the Boston house. In about ten months and a half, February 5–December 17, they gave 14 missions, 6 renewals, and 4 retreats. Behold the record of the Glories of Mary in the mission field during the first year of the church's existence!

A special interest attaches to one of the missions given in 1872, from the fact that the place was infested with members of the secret society known as the "Molly McGuires," who had bound themselves by an iron-clad oath, which barred them from the

Sacraments. The missionaries faced a difficult situation, but, firm in the right, they presented an adamant front to the recalcitrant element of the congregation. With apostolic boldness, they announced from the pulpit that the "Molly Maguires" could not, and, therefore, positively would not receive absolution, except under these conditions: 1. They should have to sign under oath a formal renunciation of the illicit Society. 2. These signed renunciations should have to be handed over to their pastor, to be kept for future use. Happy to say, the overwhelming majority of them fully and promptly complied with the conditions, and were accordingly admitted to the Sacraments. After their change of heart, a great light dawned on them; they made the mission with extraordinary fervor, and began to cherish sentiments of sincere love and respect for the missionaries. When the reverend pastor saw the happy turn affairs had taken, he was ready to dance with joy. The good example set by these men served as an incentive to the rest of the flock to correspond generously with the efforts of the missionaries, and nearly everybody in the parish made the mission, over 2,400 people receiving the Sacraments.

When the Fathers were leaving the place, the "Molly McGuires" escorted them in state to the railroad station. As early as four o'clock in the morning, a large number of men marched to the priests' house to await the appearance of the missionaries. For three hours and a half they stood on the sidewalk—that picturesque crowd of big fellows, with their green sashes on which were embroidered the shamrock and the harp of Erin. When the Fathers appeared, at 7:30, a mighty cheer went up and the men knelt to receive their blessing. In a few moments, those horny-handed sons of toil, once misguided, but now true

and faithful to the Church, were marching in fine alignment in front of the open barouche in which the missionaries were riding. When at eight o'clock, the train pulled out of the station, "three more hearty cheers for the holy Fathers" were given, and sturdy stalwart men were caught dashing away the tears from their eyelids. Until the train had been lost in the distance, the "Molly McGuires" kept on waving "Farewell."

On March 3, Fathers Gross, Rathke, Wissel, Koch, F. Miller, O'Connor, Oates, and M. Mueller began a three weeks' mission at the Cathedral of the Holy Cross in this city. A remarkable feature of this mission was the splendid spirit manifested by the young men. They made it a matter of conscience to be present at every exercise, especially at the early morning instruction. Putting aside the levity and flightiness characteristic of youth, they listened with the closest attention to all the sermons, and took to heart the lessons inculcated. In after years, some of them referred in feeling terms to the missionaries, and were able to quote passages of their sermons. At this mission, the largest of the year, 5,350 confessions were heard.

On the second Sunday after Easter, April 14, Fathers Wissel, Enright, Koch, and M. Mueller began a ten days' mission at the Church of St. Francis, Troy, N. Y. The non-Catholics of the neighborhood took kindly to the mission, and some of them, in particular the editor of one of the local papers, were regular attendants at all the evening exercises. Every morning quite a lengthy account of the mission was published in the paper; the advertising thus furnished stimulated and intensified the general interest and attracted large crowds. As the parish had been organized only a short time and had not as yet

attained a fixed and definite status, the pastor did not entertain high hopes of the success of the mission. He was greatly surprised, therefore, when informed that over 1,100 people had approached the Holy Table.

From May 5 to 15, Fathers Wissel and Koch fought the battle of Christ in the quaint old town of Concord, Mass., where on April 19, 1775, the first engagement of the Revolution took place. The atmosphere of the town, which was the home of the famous literateur, Ralph Waldo Emerson, was decidedly Protestant. Nevertheless, during the mission there were striking manifestations of faith, some of the people walking 8 miles to be present at the exercises. The number of confessions was much larger than had been expected, and the consoling results of the mission endured for a long time.

The first mission listed for 1873 was given at St. Augustine's, So. Boston. For three weeks, January 12-February 2, Fathers Gross, Rathke, Koch, De Ham, Miller, O'Connor, and Kuper spent themselves in the cause of Christ. As the parish was very large, the mission was a "double-header," that is, the exercises were conducted in the upper church and in the basement simultaneously. This was the first mission of that kind ever given from the Boston house. The pastor, Father (later Monsignor) Dennis O'Callaghan, was a noble type of priest, universally respected and loved by his people. He left nothing undone to make the mission a glorious success, and at the close, had the great happiness of learning that 3,350 of the faithful had approached the Tribunal of Penance, and 15 non-Catholics had received the inestimable gift of faith.

At a renewal held about this time, after the missionary had given the little instruction on the Scapulars, a young woman called to see him, and told him

that his few simple words had kept her from committing suicide. Disappointed in love, she had become so despondent that she determined to drown herself. Going down to the river, she found so many people there that she retraced her steps, and on her way home, passed the church. The sight of the crowds pouring in, touched her, and, in a mechanical way, she followed them. Just as she entered, the preacher was relating an example of a girl, who, having been forsaken by a faithless lover, had made up her mind to drown herself. At first, some invisible power held her back; she was puzzled for an explanation, but, recalling that she was wearing the Scapulars, she took them off, plunged into the water, and sank at once. The young woman, horror-stricken by this awful example which resembled her case so closely, repented, and made the renewal fervently.

The biggest mission of 1873 opened on March 16, at the Church of St. John, Springfield, Mass. The missionaries were Fathers Gross, Kuper, Koch, De Ham, and O'Connor. Here, as at St. Augustine's, South Boston, the exercises were duplicated and the labors of the Fathers, in the pulpit, correspondingly increased. The number of penitents was so large that three Jesuit Fathers and three secular priests had to be kindly requested to assist in the confessional. For three weeks the missionaries and their helpers labored with a zeal worthy of the Blessed John Baptist Vianney. However, all their toils and sacrifices were amply repaid by the harvest reaped—7,700 confessions. This was the last mission that Father Gross gave. On returning home he received official notification that he had been named Bishop of Savannah.

On April 20, Fathers Enright, De Ham, Koch, Kuper, Henning, and Schnuettgen began the good work at the Cathedral of St. Michael, Springfield,

Mass. The seed they scattered fell on fertile soil; 5,500 of the faithful approached the Sacraments and twelve non-Catholics were received into the Church.

In July, Father Wissel went West again in order to give a retreat to the priests of the diocese of Milwaukee, of which the Rt. Rev. John Martin Henni was then Bishop. After closing this retreat, Father Wissel conducted the spiritual exercises for the Sisters of Notre Dame in the same city. Immediately afterwards, he hurried to Gallina, Illinois, to preach a retreat to the nuns of the same Order, located there. Before leaving this place, he paid his respects to the public school system in two powerful sermons delivered at the Church of St. Michael, where, for good measure, he added a Triduum. As soon as he had finished, time began to hang so heavily on his hands, that he swung aboard the train for Burlington, Vt., where he gave a retreat of five days to the diocesan clergy. He arrived home August 31, wondering when he would get a chance to do a little work in the vineyard of the Lord. For just two days he took things easy, but as the rest-cure never appealed to him, he set out on September 2, for Chester, Pa., in order to conduct a four weeks' mission at the Church of St. Michael, where he was assisted by Fathers Enright, De Ham, and Schnuettgen. On the last Saturday night, when the missionaries met in Father Wissel's room to compare notes, they found they had heard 2,600 confessions and made six converts.

After the historic mission at St. James's Church, New York, in 1871, the pastor of St. Gabriel's, the Rev. Father Clowry, lost no time in presenting his application for a mission. The missionaries chosen were Fathers Petsch, Wissel, Enright, De Ham, and Schnuettgen; the dates fixed were November 9 to December 4. Those were tough days for hardened sinners. Morning, noon, and night they were sub-

jected to a terrible barrage from the missionaries, till at last most of them fled from their dug-outs and surrendered. Day after day, the missionaries impressed on their hearers the high cost of sin in this life, as well as in the next. With clearness, force and emphasis they pointed out that forbidden pleasures, like the Dead Sea fruit, turn to ashes on the tongue of him who tastes them. The lessons they inculcated were taken to heart; men renounced their sinful ways, and cast themselves at the feet of Christ's anointed, there to obtain peace and pardon. For 14 benighted souls who had been sitting "in darkness and in the shadow of death," the light of faith dawned, and 7,500 of the faithful felt the thrill of joy that springs from a good confession.

The Fathers, at a certain mission in 1873, inveighed vehemently against the immodest dances that were held at a questionable resort in the place. One girl, nevertheless, was so defiant as to go there during the mission, but to her surprise and confusion, she discovered that she could not get a partner; the dance hall was as deserted as a country graveyard at midnight.

Father Enright, on one of his missions in 1873, preached a sermon on the True Church, in which he held up to ridicule the shallow pretenses of the discordant sects. A few of the bigoted Protestants waxed so furious that they threatened to club him to death. Father Enright became quite interested, and calmly awaited the onrush of his would-be assailants; but on second thought, they decided that discretion was the better part of valor, and put their clubs away, thus defeating him of the chance to win the martyr's crown.

During one of the missions in 1874, a monster revival was held at one of the Protestant churches

in the town, for the avowed purpose of keeping the people from being devoured by the "papist wolves." But the revival proved an egregious fiasco. The mission was attended by a considerable percentage of non-Catholics, three of whom were converted. The opposition of the ministers served only to unite the Catholics of the town more solidly, and practically all of them made the mission.

At the very next mission, the bigots resorted to similar devices, only on a larger scale. Three revivals were held and other cuttlefish tactics employed in order to keep the Protestants from attending the mission. The jaundiced preachers brought great pressure to bear on the newspapers to ignore the mission, but, to the honor and credit of the journalists, be it said that they gave a very fair account of it in their papers. The faithful of the place were thoroughly aroused and militantly met the demands of the situation. They loved their holy religion intensely and were aggressively proud of it. They had a magnificent parochial school, which turned out the brightest children in the city. The pastor was a model of zeal, whose only thought and aim was to strengthen the faith and to nurture the piety of his people. His sister, a highly educated woman, conducted a Latin class for boys who wished to study for the priesthood. Two of the little fellows signified to Father Freitag their desire to become Redemptorists. In many other ways also it was evident that the parish was the object of God's special favor. The mission was abundantly blessed; 5,069 confessions were heard, and five converts made.

It is pleasant to record that at the renewal held at St. Augustine's, South Boston, from February 22 to March 5, there were 475 more confessions than at the mission.

The largest mission of 1874 was given at St. Stephen's, Boston, from April 12 to May 7. Owing to the size of the parish, seven missionaries were kept busy: Fathers Wissel, Bohn, Freitag, Lamy, O'Connor, Werner, and Schnuettgen. The brilliant success of their labors may be correctly gaged from the fact that 42 non-Catholics were converted. The missionaries, tireless in their determination to do good, administered the Sacraments to 45 sick people who were unable to be present at the exercises. At the close of the mission, Bishop Williams confirmed a class of 846; 7,460 confessions were heard. The work of the missionaries was highly praised by both the Bishop and the pastor, the latter saying that they had wrought wonders in his parish.

On July 5, at Seton Hall College, N. J., Father Wissel began the retreat to the clergy of the diocese of Newark. The Rt. Rev. Bishop, Michael A. Corrigan, afterwards Archbishop of New York, and 58 priests, the largest number in the history of the diocese up to that time, took part in the exercises. Four weeks later, Father Wissel preached the retreat to the priests of the Pittsburgh diocese, of which the Rt. Rev. Michael Domenec was then Bishop. This retreat is specially noteworthy as having been conducted in two divisions and in two languages (English and German). It was held at the Franciscan Monastery at Loretto, Pa., where lie entombed the remains of the famous prince, priest and missionary—the Rev. Demetrius Augustine Gallitzin, a scion of one of the oldest, wealthiest, and most illustrious families of Russia.

About the middle of September, at the request of the Rt. Rev. Bishop McQuaid of Rochester, Father Wissel gave the retreat, in English and in German, to the diocesan clergy.

At a mission preached during October at Palmyra, N. Y., in the diocese of Rochester, some of the faithful remained at the confessionals all day long awaiting their turn, and received Holy Communion as late as 6 or 7 o'clock in the evening. At Macedonia, an out-mission of Palmyra, the Fathers heard 900 confessions, more than twice the number calculated.

The field of labor quickly changes from mild Palmyra to the snow-bound regions of Quebec, Canada, where, from October 25 to November 15, Fathers Henning, Enright, Schnuettgen, and Lamy measured lances with the forces of wickedness, at St. Patrick's Church, of which the Redemptorist Fathers had just assumed charge. About 6,000 confessions were heard. The parish, which had formerly been under the care of the secular clergy, was well organized along all lines.

The first half of 1875 was unusually busy; so many missions had been called for that the Fathers went from one to another practically without any break. The first entirely French mission to be given by the Boston Community took place this year at the Church of Our Lady of Victory, Rochester, N. Y. It was conducted by Father Lamy, from May 30 to June 13. During the summer, Father Wissel gave the retreat to the priests of the diocese of Toronto, Canada. The greatest mission of the year was the last. The place was the Cathedral of the Immaculate Conception, Portland, Me.; the time, December 12, 1875, to January 14, 1876. Our old friend, the Rev. James Healy of St. James's Church, Boston, had been consecrated Bishop of Portland on June 2, 1875, and shortly afterwards invited the Fathers to conduct a mission at his Cathedral. Six seasoned missionaries responded to the call: Fathers Petsch,

Dold, Oates, F. Miller, Stuhl, and Schnuettgen. The results of the mission were 6,700 confessions and six converts.

At the personal solicitation of the Most Rev. Archbishop Williams, the Fathers, on March 12, 1876, opened a three weeks' mission at the Cathedral of the Holy Cross, Boston. The veteran missionary, Father Wissel, who, in July, 1875, had again been appointed Prefect of the Second Novitiate, was summoned from Annapolis to take part; in all, seven Fathers were engaged; 8,100 Communion were distributed and eight converts entered the Church.

The biggest mission ever given by the community was conducted at St. James's Church, Boston, from April 24 to May 18, 1876. Eight missionaries were kept busy hearing the 10,100 penitents who besieged the confessionals. The original purpose had been to give a ten days' mission to the women and the same to the men. But the first night, not half the women could gain admittance to the upper church. The single women were then requested to go to the basement, where the sermon on Salvation was preached. But the plan of having the single women's mission in the basement did not work satisfactorily, and the decision was reached to devote a full week to the married women only, and a full week to the single women only. During the men's mission, the church was crowded to its utmost capacity; vestibule, aisles, and even sanctuary were black with men, poor in the goods of this world, but rich in the possession of a simple, stanch and sturdy faith. Although most of them had to work hard 10 or 12 hours a day, the attendance at the early Mass was very good. Archbishop Williams, who had come to confer Confirmation, presided at the close of the mission.

In June, Fathers Oates, McInerney, and Bausch

began a mission at St. Joseph's Church, Oldtown, Me. As most of the men there were obliged to get to work at 4:30 A.M., the missionaries rose at 3:00 A.M. One began Mass at 3:30; the second distributed Holy Communion during the Mass, and the third preached the instruction at 4 o'clock, so that all was over by 4:30. Moreover, as the men could not come to confession during the day, the Fathers heard till nearly midnight. An old man, 107 years of age, who had been a Freemason for 70 years and had received the highest degrees, abjured the craft, and vowed wholehearted loyalty to the Church.

Just at this time, an unusual color was given to the activities of the missionaries when Father Freitag preached a mission to the Indians inhabiting a certain island in the Penobscot River. The place was an old Jesuit station, established more than 200 years before. The red men had preserved all the traditions of their first apostles and were fervent Catholics. They had a neat little church, St. Ann's, which, though very old, was kept in good condition by seven deacons and "deaconesses" of the place. At every exercise, the church was thronged with full-blooded Indians seeking the pearl of great price. The Feast of Corpus Christi occurred during the mission, and the procession held would have done credit to many a large city parish. The pastor, the Rev. J. Doody, who said Mass for the Indians once a month, visited the island during the mission, and was delighted with the fine spirit manifested. The number of confessions was 315, which meant that everyone in the settlement except, of course, the infants, made the mission. The famous Jesuit, Father Bapst, who was tarred and feathered, lived among these people for several years. When Father Freitag was leaving the island, the Indian chief, Sockbassinswassin,

(John Baptist Swassin) rowed him to the mainland in his canoe. As the big red man vigorously plied the oars, he showered praises, in picturesque and flowery language, on the noble "Black Gown" for all he had done for the tribe.

The first mission ever given at St. Peter's, Dorchester, Mass., was solemnly opened on September 17, by Fathers Freitag, Oates, Miller, McInerney, and Bausch. Although the parish had been organized only a few years, and the church was still in the course of erection, the mission was from every standpoint a decided success. This happy result was brought about in no small measure by the able and zealous pastor, the Rev. Peter Ronan, who was one of the grandest priests that ever labored in the great archdiocese of Boston. During the mission, which lasted till the 28th, 2,300 confessions were heard. At the departure of the missionaries, both pastor and people invoked on them the choicest blessings of Heaven.

A mission of massive proportions began November 9, at the Church of the Sacred Heart, E. Cambridge. The pastor was the Rev. John O'Brien, who afterwards became famous as the editor of the *Sacred Heart Review*. Such a vast number of women attended, that they could not be accommodated either in the old church or in the new; hence two simultaneous missions were given; the married women assembled in the old church; the single women, in the new. The mission was unmarred by fleck or flaw; the interest continued unabated to the end; and the net results were that 7,338 Catholics received the Sacraments, and eight non-Catholics embraced the faith.

On December 18, the missionaries, weary and jaded from their incessant labors, came home, in

order to pass the Christmas holidays round the community Crib, there to seek new impulses and new strength for future combats.

They had barely exchanged New Year's greetings, when they went forth again to give battle for the Lord. After two weeks at the Church of the Sacred Heart, Fall River, Mass., where they heard 4,350 confessions and made 14 converts, the Fathers journeyed to Montreal, Canada, where they preached two missions in immediate succession; the first, at St. Patrick's; the second, at St. Bridgett's Church. The harvest was most abundant, the grand totals being 14,550 confessions and 48 converts. From the middle of March until the beginning of July, they were engaged on half a dozen different missions in Maine. From August 27 to 31, Father Dold gave the retreat to the clergy of the diocese of Burlington, Vt. Four comparatively small missions in September led up to the renewal at the Church of the Sacred Heart, Fall River, at which there were 4,400 confessions, an excess of fifty over the number at the mission. During the greater part of November, seven of the missionaries conducted a renewal at St. Patrick's, Montreal. Of their work here one of the local newspapers said:

"The Missionary Fathers have left us all better than we were. . . . The Church was crowded to the door with fervent worshipers, meekly bending in adoration before the Living God; old and young, rich and poor; the gay and the grave; all were gathered in the folds of His temple, and all blessed God that they had lived to hear those Redemptorist Fathers who came to Montreal to save souls and make homes happy. Theirs was the labor; ours the fruit. With but a few hours' interval, day and night were given for all our benefits. From 5 A. M. until 10 P. M., every day and night their ceaseless labor went on, and let us hope that the success of the mission is some reward for their almost ceaseless toil. In St. Patrick's 4,000 men and

2,600 women approached the altar. . . . The last scene of the mission was perhaps the most imposing. The vast congregation, each member of which held a lighted taper in one hand, renewed their baptismal vows. The brilliancy of the illumination, caused by the tapers, threw a lurid glare around, and when the Missionary Father asked them if they were willing to renew the vows they made at Baptism—four thousand men gave one response—deep, fervent and loyal—‘Yes.’ The effect was electrical, and if the enemies of our faith could only have seen the stern joy which animated each face, they would cease their insane tirades against a Church which is indestructible, and towards a faith against which the gates of hell cannot prevail.”

The year 1877 was one of noteworthy activity; the official records show 21 missions, 4 renewals, and 3 retreats.

The big event of 1878 was the mission at St. Alphonsus', N. Y. From November 3 to 28, Fathers Freitag, Wissel, Oates, Burke, and Bausch labored there almost to the point of utter exhaustion, but obtained the rich reward of seeing 7,502 of the faithful approach the Sacraments, and 6 non-Catholics pledge their allegiance to the True Church. On June 21, Father Wissel became a member of the Boston Community again, but before he had unpacked his trunk, he was on his way to Brooklyn, to give a retreat to the Sisters of the Visitation. But what was one retreat to a man of his burning zeal and tireless activity? So he followed it up with three others: the first to the Sisters of Mercy at Titusville, Pa., the second, to the clergy of the diocese of Erie, Pa., and the last, to the priests of the diocese of Burlington, Vt. Father Rossbach, another sturdy, zealous worker, gave three retreats in August to nuns of different communities in Vermont.

In February, 1879, the Redemptorists of Boston

preached their first mission in the diocese of Hartford, Conn. The church was St. Mary's, New Britain; the missionaries, Fathers Wissel, Bausch, Kolb, and Trimpel. Was it a success? Well, during the mission, two of the neighboring pastors came along to find out how things were going, and after hearing the way the Fathers conducted the mission, they made engagements for missions at their respective churches.

Father Moran of St. Stephen's, Boston, liked his last mission so well that he asked to be served a second time; and on March 15, five members of the band started out to perpetuate the good that had previously been done. When they returned, they had to their credit 7,328 confessions.

From April 24 to May 8, Fathers Wissel, Oates, Bausch, and Kolb conducted a mission at the Cathedral of the Immaculate Conception, Burlington, Vt. The people showed a fine spirit of appreciation and cooperation; they responded as nicely to every impulse brought to bear on them, as the Aeolian harp does to the slightest breeze; 2,870 of the faithful made the mission and 3 non-Catholics abjured their heresy.

In September there were as many as 6 renewals, the largest of which was held at St. John's Church, Bangor, Me., where there were 2,250 confessions.

After giving a number of small missions in October and in November, Fathers Freitag, Rossbach, Oates, Bausch, and Kolb opened a renewal on December 1, at St. Stephen's, Boston; 6,640 confessions and 6 converts were the outcome of their labors.

At the mission conducted, February 15-March 2, 1880, at St. Peter's Church, Cambridge, by Fathers Wissel, Bausch, Oates, and Rossbach, there

were scenes that recalled the fervor of the primitive Christians. The most consoling feature of this mission was that, according to the testimony of the local clergy, those who needed it most, made it most faithfully; 3,273 confessions were heard.

Fathers Brandstaetter and Zinnen preached a French mission, March 14-23, at St. Anne's, Fall River, Mass. In all respects, the faithful manifested an excellent spirit. The number of confessions was 2,800.

On Low Sunday, April 4, Fathers Wissel, Rossbach, and Trimpel began a ten days' mission at St. Joseph's Cathedral, Hartford, Conn., of which the Rev. Father Harty was pastor. At the time, only the basement of the cathedral was finished. It seated 2,000 comfortably, but could hold perhaps as many as 2,500. At some of the exercises, the crowd was so large that many were unable to get into the church. The number of confessions was 2,200.

Immediately after the close of this mission, the same Fathers opened another, at the Church of St. Peter, Danbury, Conn. The Redemptorists had given a mission here in 1865, when 900 confessions were heard; but since that time, the congregation had grown by leaps and bounds, and a magnificent new church had been erected. At this mission, there were 2,366 confessions and 2 converts. The salutary effects of the mission of 1865 were still visible, and the penitential cross then raised was used on this occasion.

At two small missions which Father Zinnen gave at neighboring places in Connecticut, during April, 1880, a considerable number of Odd Fellows renounced the society and eagerly sought to be reconciled to the Church. Some of them became so fervent that they made both missions.

Simultaneously during May, Fathers Brandstaetter, Oates, Kolb, and Zinnen, and Fathers Wissel, Rossbach, and Trimpel were engaged on two large missions; the former band, at St. Patrick's, Lewiston, Me.; the latter, at St. Lawrence's, New Bedford, Mass. At the first place, there were 3,303 confessions; at the second, 3,461.

About this time, the spring of 1880, the demand for missions became so great that the Fathers had to be divided into three bands instead of two. The third band, composed of Fathers Freitag and Bausch, gave a mission at Rockport, Mass., May 9-16, where they heard 620 confessions.

When summer came the missionaries were almost fagged out, nevertheless, they had comparatively little chance to rest. During July and August, Father Wissel gave retreats to the clergy of the archdiocese of Baltimore, and of the dioceses of Erie, Pa., Pittsburgh, Pa., and Richmond, Va. At the same time, Father Bausch conducted the spiritual exercises at four different religious institutes in the diocese of Burlington, Vt.

In November Father Rector Henning went to Toronto, Canada, in order to take part in a mission to be given at the cathedral. The mission was a glorious success. At the close, the Most Rev. Archbishop Lynch, addressing the congregation, said: "In expressing the wish to have the Redemptorist Fathers stay here among us, I am sure that I express not only my own wish, but also that of all the reverend clergy and laity of my diocese." As a direct and immediate result of the mission, the Redemptorist Fathers obtained a foundation in the archdiocese of Toronto, His Grace giving them charge of St. Patrick's Church. The community was established there January 16, 1881.

On Easter Sunday, April 17, 1881, Fathers Bohn, Kolb, Trimpel, and Schaak opened a two weeks' mission at St. Augustine's, So. Boston. This was the largest mission of the year; 5,015 confessions were heard, and 3 converts received into the Church. The Superior records that "the church was always filled to its utmost capacity." The people showed that extraordinary spirit of faith which is capable of renewing the face of the earth.

From June 6 to 20, Fathers Bohn, Schmidt, Trimpel, Schaak, and Kolb were engaged at the Cathedral of the Immaculate Conception, Portland, Me. There were 3,538 confessions and 4 non-Catholics were left under instruction. The Fathers were greatly encouraged by the many evidences of the great good done by the last mission, five years before.

Father Bohn conducted the retreat, August 22-27, for the clergy of the diocese of Burlington, Vt.; 22 priests followed the exercises. Immediately afterwards, at the request of the Rt. Rev. Bishop De Goesbriand, Father Bohn gave a retreat to the Children of Mary of the cathedral parish. About 200 women made the retreat.

The sum total of apostolic labors for 1881 was 33 missions and renewals and 8 retreats to priests and to religious.

The largest mission of 1882 was preached, May 7-28, at St. Francis de Sales' Church, Charlestown, Mass., by Fathers Henning, Oates, Schmidt, Walsh, and Trimpel. 5,227 confessions were heard and 7 converts made. Prominent among the many blessings that flowed from the mission, was a marked increase in the membership of the various sodalities of the parish. In the summer of this year, Father Henning gave two clergy-retreats: the first, to 54 priests of the diocese of Erie, Pa.; the second, to 26 priests of the diocese of Portland, Me.

The record of achievement for 1882 was 25 missions and renewals and 10 retreats to priests and to religious.

In the early part of 1883, four big missions were given, the biggest of which was that conducted at St. Patrick's Church, New Haven, Conn., February 11-25, by Fathers Oates, Trimpel, Walsh, and Schmidt. They heard 5,260 confessions, and received 3 non-Catholics into the Church.

In March, Fathers Oates and Schmidt assisted Fathers Bohn and Sigl of New York City at a mission held at St. Patrick's Cathedral, Rochester, N. Y. One of the Rochester papers thus commented on the mission:

"The mission, which began two weeks ago Sunday at St. Patrick's Cathedral, closed Sunday evening with a sermon by Father Bohn on 'Prayer,' followed by the benediction of the missionaries and the Papal benediction. During the fortnight, services were held daily as follows: 5 A. M., Mass and short instruction; 8 A. M., Mass and instruction; 7.30 P. M., rosary, instruction and sermon. The services of the first week were for women and those of the second week for men. The mission was conducted by the following named members of the Redemptorist Order: Fathers Bohn and Sigl of New York City, and Fathers Oates and Schmidt of Boston. The Redemptorist Fathers conducted a mission at the Cathedral in December, 1871. . . . The results of the mission just closed are shown in part by the following figures: Communicants, women, 2,100; communicants, men, 1,850; communicants, children under fifteen, 196; total, 4,146. Adults confirmed, women, 140; men, 178; total, 318. . . . The mission was in all respects one of the most successful in the history of the Catholic Church in western New York."

During the summer of 1883, Father Henning gave the retreat to the clergy of the diocese of Pittsburgh, Pa. One hundred and four priests attended the exercises, which were held at Loretto, Pa.

At a mission which took place in August, at a small town in Canada, a sixteen-year-old girl, after waiting in vain till 10:00 P. M. to go to confession, went home—a long distance—slept one hour, and returned to the church at 2 o'clock the next morning. During the mission given at the Church of Our Lady of Mt. Carmel, Middle Granville, N. Y., some of the people walked 15 miles in order to be present at the exercises.

In 1883 there were 29 missions and renewals and 7 retreats to priests and to religious.

The most noteworthy mission in 1884 was conducted at St. Paul's Cathedral, Pittsburgh, Pa., from March 16 to April 6, by Fathers Rathke, Oates, Schmidt, Walsh, Trimpel, Dooper, Beil, and Delargy. The people showed intense earnestness and an admirable spirit of sacrifice; the number of confessions was 7,585.

At the mission given a few weeks later at St. Peter's, Dorchester, by Fathers Rathke, Walsh, Schmidt, Delargy, O'Brien, and McGivern, 2,556 confessions were heard and 5 converts made. The Superior of the mission says: "The attendance both in the morning and in the evening was very good. The men in particular showed great fervor in coming to the 5 o'clock instruction in the morning. A good number of them left their work for a day or two, in order to make their confession."

From May 5 to 9, Fathers Dooper and Delargy gave a little mission at the National Home for Disabled Veteran Soldiers at Togus, Me. The old soldiers were so pleased with both the mission and the missionaries, that one of them, in the name of all, made the following speech to the Fathers at the close of the mission:

“Most Rev. and Holy Fathers: I take the liberty to address you on the eve of your departure from us. Most Rev. and Holy Fathers, you have come to us and found us, I may say, a lot of us, as remnants of ourselves. We were once able and hearty men, when we volunteered our services for the life of this great and mighty nation, the home and the asylum for the oppressed and the destitute of all nations, and where we can worship God without fear of persecution.

“Most Holy Fathers, most of us are approaching our last battle, for a great many of us will, no doubt, be laid in the silent grave before another holy mission may be held here. You have come, Holy Fathers, like a good Commissary, who watches over his soldiers, to see that they are provided with all that is necessary for them in food and raiment.

“But, Rev. Fathers, you came to us not as Commissaries only, but as holy missionaries bringing with you a great and inexhaustible store of spiritual food, to nourish both soul and body, you come armed and equipped with that heavenly grace and blessing transmitted to you by our Divine Saviour, when He said, ‘That the gates of hell would not prevail against His Church’ . . . and ‘whose sins you shall forgive they are forgiven them.’ You come to us in fulfillment of the promise of Christ always to remain with His Church to the end of the world, and that other Divine promise, ‘To send the Holy Ghost, the Spirit of Truth, to remain with her forever and teach her all things.’ And now, Rev. Fathers, you came here to teach and instruct us and make us good soldiers of Christ, and help us to fight against our mortal enemies, the world, the flesh, and the devil. You have, also, dear and Rev. Fathers, done an incalculable deal of good in trying to banish that most fatal enemy of Christians, I mean intemperance. . . . I must now say with truth what I know in regard to our men here, that they all, generally speaking, appreciate your great worth and great exertions for the salvation of their souls.

“And now, Rev. Fathers, as your mission is over here and you are bound for other fields to labor in the vineyard of the Lord, it is the prayer and good wish of us all, that God may be with you in all your walks for the health and happiness of you both.

"Therefore, Holy Fathers, remember us in your holy prayers. . . . I beg you to accept this address, on behalf of the soldiers of Togus.

"With due reverence, and best wishes for your health and prosperity, I remain your humble servant, in hopes of salvation."

The following communication bearing on this mission appeared in the Boston *Pilot*:

"Redemptorist Mission at the Soldiers' Home. Editor of the *Pilot*. The National Soldiers' Home at Togus, Me., was the scene of a very religious and interesting exercise during the past week. On Sunday, the 4th inst., the Redemptorist Fathers Dooper and Delargy, of Roxbury, Mass., opened a mission for the Catholic inmates of the Home, which lasted six days and was largely attended. The services were held in the Chapel or Hall, which is very handsome and has a large seating capacity. The labors of the good Fathers were an entire success. Three hundred men approached the Sacraments. At the close of the mission, which was very affecting and long to be remembered, Rev. Father Delargy tendered his warmest thanks for the gentlemanly treatment and hospitality received from Governor General Stephenson, Major Keith and to all others who contributed in rendering the mission such a success. . . ."

A few weeks later, Father Delargy received the following letter from the sacristan of the institution:

"Soldiers' Home, May 29, 1884.

"Dear Father:

"I must say the men have done very well with very few exceptions. Men go up daily to the hall where the Statue of the Blessed Virgin is, to say their prayers, and in the evening there is a larger attendance at the Rosary. The Mission has done a great deal of good. They liked the style of your preaching very much, both Protestants and Catholics. Give my best wishes to Father Dooper and Father Oates and accept the same yourself. When you think of me say a prayer for me.

"Wishing you every success in your noble undertaking;

and may God's choicest blessings fall upon you is the sincere wish of your friend,

"Yours sincerely,

"Edw. Hoey."

During the latter part of August, Father O'Brien gave the retreat to the clergy of the diocese of Burlington, Vt. Bishop De Goesbriand and twenty-one priests attended.

In December, Father Luecking conducted the spiritual exercises for the 65 students of St. Joseph's Seminary, Troy, N. Y. The retreat served as a preparation for the ordinations, at which 15 seminarians were raised to the priesthood, 7 to the diaconate, and 17 to the subdiaconate, while 31 received minor orders.

During the latter part of November and the first half of December, the Fathers gave five missions in Harbor Grace, in the diocese of Newfoundland. At one of these missions, that held at Bay Roberts, the missionaries, owing to the violence and open assaults of the Orangemen, who far outnumbered the Catholics, were compelled to leave the place and to finish the mission in a neighboring locality. On this point Father McGivern writes:

"In this place (Bay Roberts) we were obliged to suspend our mission on the third day, owing to the attacks of the Orangemen. We then transferred our mission to a neighboring church (at Harbor Main), about three miles distant, and there gave one week to the men of both places and one week to the women. Thus we were enabled to give the people an opportunity to make the mission in peace.

"At the urgent request of Bishop Roland McDonald, we returned to Bay Roberts on the 4th of January, 1885, having procured the protection of 17 policemen. But this seemed to embitter the Orangemen still more, and, seeing that an attack on us was imminent, we called upon Mr. T. Molloy, the U. S. Consul, to procure for us, as citizens of

the United States, a more adequate force to cope with the Orangemen. Accordingly, Her Majesty's ship, *Tenedos*, was despatched to the scene and an extra force of policemen. We gained the victory over the Orangemen, compelling them to take down their obnoxious 'Orange Arch' and keep the peace. Thus we concluded our work under military protection."

The New York *Sun* for January 8, 1885, said:

"Two Priests Face a Mob. Bay Roberts Orangemen Wild at the Sight of Catholic Fathers. They Howl Around the Priests, Threaten to Kill Them, and Draw a Knife on Father Delargy—Saved From Violence by a Warship.

"St. John's, N. F., Jan. 7.—The recent experience of the Redemptorist Fathers in Bay Roberts is remarkable. The fathers who arrived by train here this evening told this story of their persecution at the hands of Bay Roberts Orangemen:

"'About the middle of December we began a mission at the request of Bishop McDonald of Harbor Grace, in Bay Roberts. The Roman Catholics there are a feeble minority, not numbering more than one-tenth of the whole population. About three-fourths of the adult male population of Bay Roberts are Orangemen. As soon as they heard of our presence there they started a demonstration, intending to frighten us and drive us out.

"'We did not yield nor flinch to their bullying and intimidation. They surrounded the house where we lodged, flung stones at the windows, threw large stones at the walls, and set up all sorts of hideous noises outside. Between our humble hotel and the Roman Catholic Chapel they erected arches and spanned the road with Orange flags. They threatened our lives as they had fettered our liberty. The mob increased hourly in force and fury. They were being steadily reinforced from the small outlying districts. The situation was every hour more desperate and menacing to our lives.

"'One ruffian drew a large knife from his sheath and aimed it at Father Delargy. Another gang threatened to precipitate Fathers McGivern and Delargy over the neighboring precipice, if they did not beat a hasty retreat out of Bay Roberts. We deemed prudence the better part of valor, and,

yielding to the strong wishes and insistence of friends, we quietly withdrew and went to Harbor Main, and held mission services there and in the several contiguous localities.

"Having concluded these missions, we determined, even at the sacrifice of our lives, to complete the one we had opened at Bay Roberts. But a few days remained to us, as we had made arrangements to leave for New York by the Allan mail steamer *Hanoverian*. We communicated with Bishop McDonald, and our plan was to meet the Bishop at Bay Roberts.

"At ten o'clock Sunday morning last, we set out from Holyroad, and the Bishop from Harbor Grace. At the time appointed we all met at the rendezvous previously decided upon. Bishop McDonald was to celebrate Pontifical High Mass and the Redemptorist McGivern was to preach the mission sermon. The greetings of the Bishop and the fathers on meeting were hardly exchanged, when a mob was observed collecting in the street. The crowds were dressed in anything but holiday attire. Some distance down the road, the Orangemen had erected arches and had raised Orange flags. The Bishop turned round and said to the fathers with great firmness, "We cannot and will not say Mass or conclude the mission, if we are constrained to pass under these flags and arches. I will see if the authorities at St. John's will not protect us in our legal rights and have them removed." "Neither shall we," replied the Redemptorists, "submit to the indignity of being compelled to pass under the insulting Orange trophies."

"Bishop McDonald immediately communicated with the Governor and Executive at St. John's, representing in strong terms the critical position in which his life and the lives of the Redemptorists were placed, and as a British subject invoked the aid of the civil power. The Redemptorists telegraphed to United States Consul Molloy and claimed protection through him as citizens of the United States. The Consul immediately called on Gov. Glover and met with a ready response.

"The Governor sent a dispatch to Commander Drummond of the warship *Tenedos*, ordering that vessel to proceed to Bay Roberts. The Governor also sent large reinforcements of constabulary by special train, and on Monday all danger to the lives of the Missionary priests had been removed. As soon as the Orangemen pulled down their

arches and removed their flags, we went to the church and resumed and completed our mission. We were constantly guarded by the magistrates and the police. We left Bay Roberts this morning. Wherever the train stopped we were received with every mark of esteem by the crowds who assembled to cheer us.

“Our treatment at Bay Roberts by the ferocious and cowardly mob has no parallel in all our experience. Tomorrow, before leaving for New York, we propose going before the United States Consul and placing our experiences at Bay Roberts on record in the shape of a sworn deposition.”

The New York *Catholic Herald* published, January 17, 1885, the following account of the dastardly attack:

“Orangemen Barricade a Catholic Church.

“The Orangemen of Bay Roberts, Newfoundland, are at their evil work again, threatening the lives of the Catholics, and particularly directing their bloody-minded energies at the Catholic Bishop, Rt. Rev. Dr. McDonald, of Harbor Grace, and the Redemptorist Fathers engaged in missionary work. An Orangeman fired at the Bishop a few days ago, and the bullet, as if by a positive miracle, missed striking him on the head.

“A few issues back, the *Catholic Herald*, the only newspaper of its contemporaries, gave the facts of the recent attack of the Orangemen on the lives of the Redemptorist Fathers McGivern, O’Brien, and Delargy, of the Church of Our Lady of Perpetual Help, Roxbury, Mass., who had gone out to Newfoundland to conduct missions last December, and who were not expected to return until about the middle of next March.

“The Orangemen armed to the number of 1,500, kept parading the streets all day on Monday. They barricaded the Catholic church and prevented the Bishop, priests and people from entering. They also erected Orange arches in the immediate vicinity of the church, so that those coming near the church for the purpose of entering it would have to walk under the Orange emblems, a sign of the people’s humiliation, before they could even reach their own church.

"The warship, *Tenedos*, was ordered to proceed at once to Bay Roberts. For what purpose, we should like to know? To intimidate the Orangemen, we suppose, for the man-of-war could not shell the place without making the innocent suffer for the guilty. Had the ship opened fire upon the murderers when they were congregated in a body there would have been some meaning in sending the *Tenedos* on its mission, otherwise the whole business was a farce. You can't intimidate Orangemen when they are in superior numbers, not even by passing statutory laws against their assembling or acting in a riotous manner. Your Orangeman does not give a snap of his fingers for all the laws that were ever passed against his order. They are a lawless body and openly defy the laws, and glory in their defiance. . . .

"When the Orangemen of Newfoundland begin to fire at Catholic Bishops and barricade Catholic churches, it is about time that some action should be taken to prevent matters getting worse.

"The United States Consul at St. John's called upon the Governor and asked protection for the lives of the Redemptorist Fathers who are citizens of the United States. What action has President Arthur or Secretary Frelinghuysen taken in this matter? Are they to stand idly by while the lives of our citizens are jeopardized and leave an affair of such importance to be limited by the powers of a consul? It is the duty of the President to communicate instructions at once, and imperatively, to our consul at St. John's, and through him to the Governor of Newfoundland, to have all the protection necessary for the safety of our citizens afforded instantly to the Redemptorist Fathers. The President must remember that this is the second attack upon the lives of those priests and although the catastrophe of Monday is partially averted, it will not do to remain inactive where demons like the Newfoundland Orangemen are concerned.

"The Catholic public of the United States will await with no little anxiety to see the effect of President Arthur's action, immediate action, we should say, in protecting the lives of our citizens from an infuriated mob in Newfoundland. Should there be hesitation or delay in a matter of such importance, the result will probably be a massacre of Catholic priests."

From December 19 to 29, 1884, Fathers O'Brien, McGivern, and Delargy conducted the mission referred to previously, at Harbor Main in the diocese of Harbor Grace, in Newfoundland. The people showed great diligence and fervor in attending the exercises, and 1,350 confessions were heard. With regard to this mission, Father McGivern writes:

"When we were leaving this place to proceed to Holyroad, the people turned out in a body, men, women, and children. They unhitched the horses from our carriage, and about two hundred men, by means of a large rope, drew us a distance of over seven miles. About twenty men marched ahead with banners, flags and various ensigns, and about two hundred followed, bearing muskets and large sealing-guns. Every little while they would fire a volley which rang through the hills for miles around. This extraordinary demonstration was gotten up for the purpose of showing us how ready and willing these brave and sturdy fellows were to become our protectors and defenders against the outrages of the Orangemen. A number of the prominent citizens waited on us at the priests' house and assured us of their appreciation and loyalty in the following beautiful address:

"Rev. Dear Fathers:—

"We, the undersigned, on behalf of the people of Harbor Main, are anxious to give expression to our appreciation of your arduous labors amongst us, and deem the present a fitting opportunity to thank you for the many benefits which we have received at your hands.

"During the past week we have listened to the words of life that flowed from your lips and thank God that by a special Providence we have been favored by the grace of a Mission. Numbers of poor wandering sheep have been brought back again to the fold; the wavering have been secured, and the balm of holy consolation has been poured into many a sorrowing heart.

"Therefore, dear Fathers, you will permit us to approach you as humble and sincere members of that grand old Catholic Church to which we all have the happiness to belong, and to lay a well merited tribute of gratitude at your feet. We know full well that human praise is not the

motive which impelled you to undertake the labors of a Missionary in distant lands. The salvation of souls and the glory of the great God are your only motives; but it may be pleasing to you, dear Fathers, to know that we are not unmindful of the great sacrifice which you have made for our sakes.

“We have been pained beyond measure to learn that you have been grossly insulted whilst pursuing your peaceful and holy ministrations in a certain portion of this diocese; but whilst admiring your generous spirit of Christian forbearance on that trying occasion, we beg to assure you that when God’s honor, the welfare of Holy Church, and the personal safety of the Missionary will demand our services, we will be found prepared to sacrifice all for the good cause. The manifestations of respect for your saintly character may assume larger dimensions in more favored lands, but yet nowhere will you find hearts truer, warmer, or more devoted to the interests of religion than in this our Island Home.

“And now, dear Fathers, one last farewell. You are about to leave us and we may never see your faces again. We feel grateful for all the blessings we have received through your ministrations, and beg to say that we will not forget to pray that God will grant you a safe return to your own dear land. And though we may not meet again here below, Christian faith consoles us with the knowledge of a better land, where all hope to meet again and part no more.

“Signed on behalf of the people of Harbor Main Parish.

“Vincent A. Fitzsimmons, M. D.,

“Wm. Holden, Justice of the Peace,

“Richard McDonnell, Member, House of Assembly,

“Joseph Holden,

“Joseph A. Gorman,

“Michael Gorman.”

According to the records for 1884 the Fathers gave and assisted at 47 missions and renewals and conducted 8 retreats to priests and to religious.

The most prominent mission of 1885 was given at St. Anne’s Church, Montreal, from February 22 to

March 15, by Fathers Rathke, Walsh, McGivern and O'Brien. Father Rathke submits the following report:

"This mission . . . had an extraordinary effect on the entire congregation. The beneficial results produced by the labors of the Fathers were spoken of in the highest terms, not only by the members of the congregation of St. Anne, but also by others of the city of Montreal, and particularly by some of the priests. Some of the sermons produced a wonderful effect, especially those on the Blessed Virgin, which brought a great number of persons of both sexes to sincere repentance for the past and firm resolution for the future. . . . It was remarked by a venerable Brother of the La Salle Institute that during his experience of fifty years he had never witnessed anything so touching as the consecration of the adults and of the children to the Blessed Virgin. . . . The Holy Family Society, already established, was augmented by a large accession of postulants."

During the summer of this year, 1885, Father O'Brien gave retreats to the clergy of the following dioceses: Erie, Pa.; St. John, N. B.; Halifax, Nova Scotia, and Burlington, Vt.

At a mission given in January, 1886, a captain in the Salvation Army asked to be received into the Church. The biggest mission of this year took place at St. Patrick's, Montreal, from March 14 to April 5. It was conducted by Fathers Walsh, Leibfritz, Delargy, Denges, and Lutz, and was made by 6,335 of the faithful. About the end of September, Father Kautz gave the retreat to the priests of the diocese of Burlington, Vt. A mission that attracted no little attention was preached, November 14-December 5, at St. Joseph's, Somerville, Mass., by Fathers Kautz, Walsh, Luecking, Delargy, Lutz, and Hickey; 3,941 people received the Sacraments. The Somerville *Sentinel* for December 5, devoted

nearly two columns to the mission. The article, written in a very respectful strain, said among other things:

“During the past three weeks an unusually large number of persons have been noticed at various hours to move in the direction of Union Square. ‘What is up?’ was the question that was often asked. The answer was invariably brief: ‘The Mission.’ ‘What is the Mission?’ To those who are frequenters of St. Joseph’s Catholic Church no explanation is needed; but to those who are in the habit of assembling in other places for the purpose of divine worship, a few remarks may not be amiss. . . .

“A mission is a course of religious exercises given for the benefit of the faithful of a certain district. The religious exercises are the daily Mass, sermon, instructions, public prayers and Benediction of the Blessed Sacrament. The object of the mission is to make the faithful regulate their lives according to the great truths of religion and to dispose them for a worthy reception of the Sacraments. These objects are sought by the hard-working missionaries, by presenting before the minds of the people, in clear, simple language, the great religious truths and instructing them on the nature of the Sacraments and the dispositions that are necessary for the receiving them in a worthy manner. . . .

“Such is the reason why the church has been thronged with devout congregations at the 5 o’clock Mass every morning during the past three weeks. The same cause attracted large numbers to the evening devotions. Even Sunday was no exception, for devout Catholics are never tired of attending the services of their church. . . .

“Last Sunday evening a very important and instructive lecture was given in the church for the married men of the parish. It is needless to mention that a large congregation listened attentively to the address given by Father Kautz. At the same time St. Joseph’s Hall was literally packed by the young and unmarried men, who were addressed by Father Delargy. The latter reverend gentleman pointed out to his hearers in very simple, but forcible language what their duties were in their present state of life, and the manner in which he described to them the course they should pursue when about to enter into the married state, will not fail to

have a good effect on the minds of those who were so fortunate as to have the opportunity of being present on the occasion.

"The results of the mission must be very gratifying to the zealous laborers in the vineyard of the Lord. During the time devoted to the women of the parish large congregations attended each service devoted to their especial interests, and the same must be said of the men—all evinced the greatest zeal in attending the devotions and instructions given by the Redemptorist Fathers, whose earnest efforts will long be remembered by the Catholics attached to St. Joseph's Church of this city."

The official statistics for 1886 show 28 missions and renewals and 10 retreats to priests and to religious.

One of the missions of 1887 which calls for special mention was that given February 27–March 14, at the Church of the Sacred Heart, New Haven, Conn., by Fathers Kautz, Delargy, and Lutz. Nine non-Catholics were left under instruction, and 2,799 Catholics made their confession. At the beginning of the mission, a non-Catholic gentleman signified his intention of embracing our holy religion; and, in order to ponder well the great step he was about to take, he remained away from work throughout the whole week. With an interest as keen as a Toledo blade, he listened to all the sermons and instructions, and at the end of the mission, had the ineffable happiness of being received into the Church.

In the summer of 1887, the Rt. Rev. Bishop De Goesbriand of Burlington, Vt., again expressed the desire to have a Redemptorist from the Mission Church give the retreat to the diocesan clergy. Father Rector McInerney answered the call in person. The Bishop and 18 priests made the retreat.

Twenty-six missions and renewals and ten

retreats to priests and to religious constitute the work of the missionaries during 1887.

In January, 1888, Fathers Beil, Luecking, Delargy, and Hickey, of this community, assisted the Fathers of St. Alphonsus', N. Y., at a mission given at St. Stephen's Church in that city. During three weeks of hard labor, they heard 7,911 confessions.

From February 5 to 27, Fathers Currier, Beil, Delargy and Lutz of Boston, aided by Fathers Walsh and Trimpel of St. John, N. B., conducted a mission at St. Alphonsus', N. Y. Not only the people of this parish, but also those of the neighboring parishes made the mission with edifying earnestness and fervor. The number of confessions was 5,594.

From March 4 to 18, Fathers Beil, Luecking, Delargy, and Lutz, were engaged on a mission at the Cathedral of the Immaculate Conception, Portland, Me. Just at that time, the city was hit by the famous blizzard of 1888, which, however, had no effect on the attendance. During the men's mission especially, the church was filled both in the morning and in the evening. About 4,200 confessions were heard, and the good wrought along all lines was a source of great comfort to the reverend pastor.

One evening during the mission at Avon, Mass., in May, the cry of "Fire" was heard. Unfortunately, the house of one of the parishioners was in flames. Every member of the family was present at the mission. In less than an hour, these good people lost all they possessed. Although almost heart-broken, they were all on hand for the 5 o'clock instruction the following morning, and continued to attend to the very end of the mission. Everybody was highly edified by the fine spirit shown by this devout family,

and it was the common opinion that the extraordinary success of the mission was due in large measure to the sacrifices made by these exemplary Catholics.

At the mission given at St. Michael's Church, Fuskett Wedge, Nova Scotia, although the weather was very stormy, many of the people came 15 miles, fasting, and on foot. At St. Anne's, Eel Brook, Nova Scotia, as early as 4:00 A. M., a great many people were waiting outside the church; most of them had left home about 2 o'clock and had walked seven or eight miles. Even people well along in years walked 12 miles, fasting, and were present at 6:00 A. M. At the latter place, there were about 2,000 confessions.

In 1888 there were 26 missions and 9 retreats to religious.

A mission of prime importance in 1889 was that held, October 13-27, at St. Joseph's Cathedral, Manchester, N. H. The missionaries were Fathers Lambert, Lutz, Hickey, and Sheehan; 4,008 confessions were heard; and the Rt. Rev. Bishop Bradley expressed his entire satisfaction with the results achieved. One of the newspapers thus spoke of the mission:

"For a whole week early risers may have noticed crowds of women, young and old, and of all conditions of life, but mostly of the working classes, wending their way to the Cathedral, before 5 o'clock, morning after morning, rain or shine, pleasant or cold. They came in throngs, hundreds, yes, we might also say by the thousand; these hard working girls and women, packed the church and after service and instruction hurried off to snatch a hasty breakfast and then away to their daily toil; again at seven every evening during the week these women and girls thronged the streets leading to the church. Again they filled and crowded every seat in it to positive discomfort and there passed about an hour and a half in listening to instructions, many of them staying

till ten o'clock or later, awaiting their turn at the confessionals.

"Look at these earnest crowds as they hastened early in the cold October morning or as they filled the road to or from the church, not for one or two mornings or evenings but for a whole week, and then tell me, non-Catholic neighbors, if their conduct teaches you no lesson? What was the attraction? Is it a theatre, a comedy, a tragedy, some famous singer or the like that brings forth these large crowds? Not a bit of it! Follow them to the church in the biting morning air. The crowded Cathedral is silent; naught is heard but the voice of the priest as he says Mass in a very low tone. Every head is bowed in mute adoration or prayer to the Most High. Then follows a long instruction on the teachings of the church and our duties as Christians, which finished, they quickly speed away to work. A similar sight awaits you in the evening.

"So much for the women. The following week, from Sunday night to the following Sunday, the men repair in crowds, great, strong, manly fellows, old and young, well-to-do and poor, by the hundreds, yes by the thousand, they, too, set at naught the almost necessary luxury of their morning nap, preparatory to their day of hard toil; they, too, turn out of their warm beds and in the chilly air of the October mornings seek the church, attend the same services and back to work; and after their day's labor they also crowd the church for nearly two hours at night, to hear the words of the missionaries, and this, day after day, for a whole week. Is this fact also without a lesson to you, non-Catholic neighbor?

"Where do you see its parallel, since the days when the multitude pressed after the Nazarene; yes, followed Him, forgetful of themselves and of their very food, till He Himself fed them 'lest they perish?'"

In 1889 the Fathers gave 26 missions and renewals and 15 retreats to priests and to religious.

Of the mission given at St. Joseph's Church, Lewiston, Maine, from May 4 to 18, 1890, the Superior, Father Lutz, says: "This mission was a grand success. I have never seen a people attend a

mission with such zeal and fervor. Notwithstanding the inclemency of the weather, the church was crowded." At the close of the mission, the Sodality of the Children of Mary was established, and 500 young ladies joined it; 3,419 of the faithful approached the Holy Table.

The largest mission of 1890 was conducted at the Church of the Sacred Heart, East Cambridge, Mass. The most impressive feature of the mission was the extraordinarily fine spirit shown by the single men. Although Thanksgiving Day occurred during their week, there was not the slightest decrease in the attendance. Hundreds of them spent practically the whole day round the confessionals, waiting their turn to be heard.

For the year 1890, the missionaries have to their credit 23 missions and renewals and 11 retreats to religious.

A vast amount of good was done by the mission given, February 15-March 15, 1891, at the Church of the Gate of Heaven, S. Boston, by Fathers Trimpe, Lutz, Sheehan, and Crosby. At the end of the first week, 500 more people were present at Sunday Mass than at any time since the pastor's advent to the church, in June, 1890. At the end of the fourth week, an extra Mass had to be said, in order to accommodate all who came. Six hundred and fifty married women and five hundred and ninety single women joined their respective sodalities. With regard to the men's societies the Superior of the mission, Father Trimpe, says, "Judging from the fervor with which the men attended the mission, I feel confident that their societies will bear comparison with the Ladies' Sodality."

At the beginning of one of the missions held in the late spring of this year, 1891, the reverend pas-

tor expressed the hope that his organist, an Episcopalian, would become a Catholic. This gentleman had played the organ in the church for more than 30 years, and, what is more remarkable, had never taken a penny for his services; on the contrary, he had been the most generous contributor to every collection. By dispensation, he had married a Catholic, and, true to the solemn promises he had made before his marriage, had brought up all his children in our holy faith. He delighted in teaching them their prayers, and as soon as the parochial school in town had been opened, he had sent them to it. Having never missed a Sunday in the discharge of his duties as organist, he had heard every sermon preached at the High Mass for 30 years. He had attended four missions before the one of which we are speaking, and had always been, as the pastor said, "an attentive listener." On the last day of the mission, Father Trimpel sought an interview with this remarkable man, and requested him to make known the doubts and fears that kept him from becoming a Catholic. "By the grace of God," says the Father, "I settled them to his satisfaction, and received him into the Church, Sunday evening, June 14, to the joy of his beloved family and the gratification of the zealous pastor."

In the summer of 1891, a mission-house was opened by the Redemptorist Fathers at Saratoga Springs, N. Y. As this foundation was not far from the New England States, it drew a great many missions away from the Boston house; moreover, three missionaries from here were assigned to the new establishment and their places left unfilled. Hence for a considerable time there was a decided abatement in the missionary activities of the Boston Community. For a period of ten years begin-

ning with 1891, the annual average was only 10 missions, 3 renewals, and 9 retreats.

During the mission at St. Margaret's Church, Beverly Farms, Mass., in September, 1893, the Rev. James Feeney, C. SS. R., one of the missionaries, administered the last Sacraments to Col. Jerome Napoleon Bonaparte, the legitimate heir to the throne of France.

The second largest mission in the history of the community was given, November 21 to December 19, 1897, at the Church of the Sacred Heart, East Cambridge, Mass., by the Rev. Fathers Sheehan, John Schneider, Peter Doyle, Cullen, Curran, and Corr. It was a real old-time mission, brimful of fervor, enthusiasm, practical and militant faith. Eight thousand six hundred and forty-six confessions were heard.

From 1901 to 1910 inclusive, there was an annual average of 25 missions, 8 renewals and 36 retreats. In the latter year, the demand for missions and kindred exercises became so great that from then until now this community has been constantly obliged to call on other Redemptorist houses for help. During this cycle, 1901-1910, the years that stand out prominently are: 1906, with 26 missions and 49 retreats; 1907, with 35 missions, 9 renewals, and 35 retreats; 1908, with 44 missions, 9 renewals, and 43 retreats. In 1909, there were 22 renewals—the largest annual number in the history of the Boston Community.

From 1910 to 1920, the yearly average was: missions, 43; renewals, 4; retreats, 29. During this period, the blue-ribbon year was 1917, with 80 missions, 3 renewals, and 28 retreats.

The mission given at the Cathedral of the Holy Cross, Boston, Mass., from February 21 to March 7, 1915, by the Rev. Fathers Richard Donohoe, Wil-

liam B. Kenna, John O'Leary, and Joseph P. Turner, justly deserves mention. At the close of the mission, His Eminence Cardinal O'Connell presided. Just before bestowing the Papal blessing, His Eminence delivered an address to the men, which, like all his other addresses, was a masterpiece of thought and diction. The number of confessions was 5,265. This mission was followed by another at the Cathedral two years later. On the latter occasion, the missionaries were the Rev. Fathers Turner, O'Leary, Conway, and Treanor. Four thousand five hundred and six confessions were heard.

The first non-Catholic mission in the history of the community was given at the Cathedral of the Holy Cross, Boston, Mass., March 21 to 28, 1915, by the Rev. Joseph P. Turner, C. SS. R. The average attendance at the lectures was 3,000, and the mission attracted widespread attention and interest. The *Boston Globe* gave the discourses practically in full. The list of subjects was as follows: Sunday, March 21—"The Kingdom of God is One"; Tuesday, March 23—"The Kingdom of God is Holy"; Wednesday, March 24—"The Kingdom of God is Universal and Apostolic"; Thursday, March 25—"The Treasures of the Kingdom of God"; Friday, March 26—"The Return to the Kingdom of God"; Sunday, March 28—"The Queen and Mother of the Kingdom of God on Earth."

An Interesting Summary.

Since the establishment of the community in 1871, the missionaries have labored in the following twenty-eight dioceses in the United States:

Boston, Portland, Manchester, Burlington, Springfield, Fall River, Providence, Hartford, New York, Brooklyn, Albany, Syracuse, Ogdensburg, Rochester, Buffalo, Erie, Pittsburgh, Scranton, Harrisburg, Philadelphia, Newark, Trenton, Wilmington, Baltimore, Richmond, Rockford, Ill., Milwaukee, St. Paul; and in the following eleven dioceses in Canada: Quebec, Montreal, St. John, Halifax, Chatam, Charlottetown, Harbor Grace, Antigonish, Toronto, London, Hamilton.

The total number of missions on record is 1,137 (of which 37 were given at cathedral churches); of renewals, 251; of retreats, 889 (of which 29 were preached to priests). The number of converts made on the missions is about 1,400. It would be impossible to give the exact number of confessions heard on missions, renewals, and retreats, but as far as the figures go, the total is about 2,600,000.

May all the good done on the missions redound to the greater honor and glory of Our Lady of Perpetual Help, the Mother of the Good Shepherd, under whose fostering care the missionaries have labored so nobly!

THE SCHOOL — ITS GROWTH AND TRIUMPHS.

At its first opening, in September, 1889, the Mission Church School registered 914 pupils; by the middle of October the number had increased to 1,000. Within a year or two the school had made such rapid strides that the *Boston Herald* for July 2, 1891, said:

“The banner parochial school of the city in point of numbers and rapidity of growth since its opening two years ago is the school of Our Lady of Perpetual Help in Roxbury.

“To this school 1,142 pupils come daily for instruction, of these 700 are girls. Under the tireless efforts of the pastor, Rev. John J. Frawley, C.S.S.R., and the valuable assistance of the energetic sisters in charge of the school, it stands today among the first of its grade for general efficiency and progress. The sessions, and the branches taught, are similar to those in public schools, with vocal music and sight reading taught according to the normal system by Prof. Meisler. . . .”

In July, 1894, the school received, as attestations of superior merit, two diplomas from the Superintendent of the Educational Exhibit of the World's Fair, held the previous year in Chicago. According to the inscription on the parchment, the first diploma was awarded for “class work and drawing.” The document is printed in letters of gold; the medal is set on a blue ribbon with gold fringe and pendants. The second diploma, bestowed for “class and needle work,” was awarded Sept. 14, 1893, in accordance with the resolutions of the Most Rev. Archbishops of the United States.

At the beginning of the school term in 1896, 1,526 children (688 boys and 838 girls) were enrolled.

In 1902 the original school building became inadequate to accommodate the constantly increasing number of children, and one room in the new building on St. Alphonsus Street was set aside for school purposes. The number of rooms thus utilized at the present time in the overflow school building is 9, making a total of 33 classrooms.

In 1902 the ninth-grade pupils began to take the examinations given by the reverend supervisor of parochial schools. Concurrently, the custom was introduced of holding competitive examinations for the four scholarships awarded annually by Boston College. Since then the following boys from the Mission Church School have won the coveted prizes:

Daniel Sullivan	'02	Paul Lynch	'10
John Athridge	'03	James Byrne	'11
Raymond McInnis	'04	Matthew Tobin	'12
Thomas Kennedy	'04	James Ryan	'13
James Troy	'05	Edmund Hayden	'14
John Fitzgerald	'05	Francis Gorman	'14
Milton Stone	'06	John Hall	'14
Edward Byrne	'06	John Conroy	'14
William Collins	'06	James Morley	'15
John Collins	'07	James Keane	'15
Francis Matchett, '20			

The above table shows: 1—That of the 76 scholarships awarded by Boston College, from 1902 to 1920 inclusive, no less than 21 have been won by pupils of the Mission Church School; 2—That in 1914 our boys carried off all four. In 1911 the Councils of the Knights of Columbus of Boston offered prizes to the children of the parochial schools for the best essay on "Columbus and His Discoveries." Over 600 pupils competed, and 9 prizes were

bestowed, 2 of which went to children of the Mission Church School: John Bagwell and Elizabeth Gillis. In 1915 every one of the 157 graduates received the Archdiocesan Diploma of Honorable Mention; this means that the average of each for the six branches of the examination was at least 85 per cent.

In the light of this fine showing, it is easy to understand how Masters of the High School and men prominent in the business world have often praised the Mission Church School, and given it a very honorable place among all Boston's elementary schools. The present enrollment of the school is about 2,000; 2,764 pupils have received diplomas; the largest class to be graduated was that of 1917, which numbered 217 children: 117 boys and 100 girls.

The Mission Church School has an honorable record of war activities; the pupils invested \$6,882.25 in the War Savings and Thrift Stamps; all of them joined the Junior Red Cross Society, to which they contributed \$1,000; as Victory Boys and Girls, they gave \$1,169.41; many of the girls, moreover, made articles of clothing for the Belgian refugees. In all, the Mission Church School children aided the cause to the sum of \$9,151.66.

The success which the school has achieved is due not only to the Fathers, who have always taken the greatest personal interest in the education of the children, but also to the highly efficient teachers by whom it is conducted, the School Sisters of Notre Dame. For nearly thirty-two years, these devoted nuns have done such splendid and enduring work in training and educating the little ones of the parish, as to merit the profound and lasting gratitude of the Fathers and of the parishioners.

The past Superiors of the school have been:

Sister Mary Elise	1889-1898
Sister Mary Edwardine	1898-1899
Sister Mary Theophora	1899-1900
Sister Mary Thomasine	1900-1904
Sister Mary Elise	1904-1910
Sister Mary Philemon	1910-1920

The present Superior is Sister Mary John.

Only once since the coming of the Sisters to Roxbury, has there been a death in the community—that of Sister Mary Grace (Agnes Carey), who on July 21, 1894, after a lingering illness, received the eternal crown. She passed away as calmly and peacefully as the sun sinks below the horizon. As she had expressed the wish to have Father Frawley attend her in her dying moments, it was arranged that he should be notified of her approaching dissolution by the placing of a lighted lamp at the window of her room. Very early in the morning on the day of her death, Father Frawley, seeing the ominous light, hastened to her bedside, and assisted her soul into a happy eternity.

The Solemn Funeral Mass, which took place on July 23, was thus described by the *Boston Globe*:

“Impressive Funeral Services To-day at the Mission Church.

“Funeral services over the remains of Sister Mary Grace, of the Convent of Notre Dame were held at the Church of Our Lady of Perpetual Help this morning. The deceased was much beloved by the pupils of the school and all were present to do honor to her memory.

“Sister Grace was robed in the garb she loved so well, and she looked as if she were only sleeping. Her habit was of black serge with white guimpe, white veil, and a long flowing black veil. On her head was the crown of thorns which she wore, when she made her solemn profession, and in her hands was the parchment containing the vows she took when she entered the order, and the crucifix and beads.

“The rosewood coffin rested on a bier in the center of the parlor and was completely hidden with beautiful floral de-

signs, the gifts of pupils and friends. The most noticeable was a handsome pillow from the parents of the deceased and an exquisite design from her brother and sister. The walls of the parlor were festooned with black folds of crape, caught up with white rosebuds, and a number of lights in shrouded candelabras surrounding a silver crucifix mingled their radiance with the sun's rays that streamed in through the windows, relieving the sombre appearance of the parlors.

"At 8:45 the remains were borne to the church by twelve young graduates of the school, wearing badges. They were: Joseph A. Power, Harry Cleary, Joseph Nilan, Joseph Gallagher, Edward Norton, Charles McKenzie, Edward Martin, Thomas Fitzpatrick, Frank Daley, Michael Cotter, John O'Regan, and Michael Mulligan. The chief mourners were the brother and sister of the deceased. Then came the sisters of the convent, preceded by the Superior, Sister Elise. Next came the pupils and a long line of mourners.

"The street adjoining the church was lined with spectators, and as the procession passed all heads were reverently bared.

"The Rector, Rev. J. J. Frawley, C.S.S.R., and a large number of priests and altar boys carrying lighted tapers met the cortège at the principal entrance and preceded the remains down the aisle, chanting the *De Profundis*.

"A Solemn High Mass was celebrated by Fr. Frawley, with Fr. Curran of Beverly as deacon, Fr. Corduke, C.S.S.R., as subdeacon, and Fr. Gareis as Master of Ceremonies. The Gregorian Chant was touchingly rendered by the children's choir under the direction of Thomas Watterson, and at the close of the services they sang with much effect '*Pie Jesu*.'

"The coffin was opened in the vestibule, where many thousands were allowed to look upon the familiar features for the last time. The children were particularly affected and their sobs and tears spoke more eloquently than words of the love they bore their kind teacher.

"Contrary to the usual custom the interior of the church had no signs of mourning in accordance with the rules of the order, and the candelabra were white instead of black, while the altars were ablaze with lights. During the services, however, the solemn tolling of the bell mingled with the sad tones of the requiem. A long line of carriages followed the remains to Mt. Benedict, where the interment took place, the clergy chanting the '*Benedictus*.'"

The School Sisters of Notre Dame.

The Redemptorist Fathers of Boston, mindful of what they owe to the School Sisters of Notre Dame, gladly seize this opportunity of testifying publicly to their high admiration for this institute which stands out so prominently among the many orders devoted to teaching.

The Congregation of the School Sisters of Notre Dame is a transformation of the French "Congregation de Notre Dame," founded in France, in 1597, by St. Peter Fourier, an Augustinian monk. The object of the members is to devote themselves to the education of youth, to train the children under their charge in the duties and practises of the Christian life, as also to instruct them in the necessary and useful branches of knowledge suitable to their age, and condition in society.

St. Peter Fourier (1565-1640) was so remarkable for his kindness of heart, learning, and zeal for souls as to merit the title of the "good father of Mattaincourt," the place where he began his career as parish priest on the Feast of Corpus Christi, 1597. At that time the spiritual condition of the town was deplorable, but the holy canon, by his solid instructions, his eloquent example, and continual prayer rooted out the disorders that prevailed and revived the practise of religion. He realized fully that in order to perpetuate his work, it would be necessary to pay special attention to the education of the children. At first he set to work with the boys, but in the designs of God, that task was to devolve on John Baptist de La Salle. Fourier, therefore, determined to found an order of women who would give themselves to

the education of female youth, not only within the walls of their cloister, as was the custom at that time, but also outside those walls.

His first spiritual daughter was a young woman of his parish, Alix le Clerc, who was soon joined by four other highly gifted and deeply pious young ladies. Moved by the zealous exhortations of their saintly pastor, these noble women enthusiastically offered to devote themselves to the laudable work of giving instructions in Christian doctrine gratuitously to the poor girls of the parish. During the midnight Mass on Christmas, 1598, the five young heroines of Christ presented themselves to the Saint, and were robed by him in a plain black habit and black veil as a sign of their renunciation of the world. Thus, at the manger of the Heavenly Babe, the order that was destined to lead countless souls to the knowledge and the love of the Incarnate God, sprang into existence. Shortly afterwards, St. Peter Fourier confided the young company to the care of the Countess d'Aprémont, canoness of the chapter of Poissy, by whom they were trained in the elementary principles of the religious life. The Saint himself drew up rules for them, which the Bishop of Toul approved.

Under the fostering care and incessant vigilance of the saintly founder and of his first daughter in the Lord, known in religion as Mother Theresa of Jesus, the mustard-seed of the new congregation grew to be a giant tree that spread its branches over France and Germany.

But, alas! during the French Revolution, its ninety convents in France were suppressed, and soon after, those in Germany fell a prey to the so-called secularization.

Conspicuous among those who lamented the suppression of the schools and convents were the saintly

bishop of Ratisbon, George Michael Witmann, and his pious friend, Father Francis Sebastian Job. The convent school of the Congregation de Notre Dame in Ratisbon, Bavaria, was one of those secularized and closed in 1809. But it was precisely this house that Divine Providence had destined to be the instrument for the foundation of a separate but related congregation.

Bishop Witmann found in a pupil of the suppressed convent school, Caroline Gerhardinger, the link between the parent congregation and its offspring, which was to bear the name of the "School Sisters of Our Lady." Both he and Father Job agreed that the rules and constitutions of St. Peter Fourier should be the basis for the prospective congregation, but with such modifications as were suited to modern conditions. Thenceforth, the Sisters were to be allowed to teach school in smaller towns and in rural parishes, a truly providential design, as the sequel showed, for the members of the institute were thus enabled to accomplish greater things in the field of Christian education.

Caroline Gerhardinger made her religious profession as Sister Mary Theresa of Jesus, on Nov. 16, 1834. About a year and a half afterwards, April 10, 1836, the first investiture of novices took place, seven postulants receiving the habit and veil at Neunburg vorm Wald, from the hands of Mother Theresa, who on that day herself donned the religious garb for the first time.

So abundantly did Almighty God bless the congregation that within five years the mother house at Neunburg proved too small. In 1841, at the request of King Louis the First, of Bavaria, it was removed to "The Au" (the Meadow). This, likewise, proving too small, the former convent of the

Poor Clares, which dated back to 1284, was purchased, restored, and deeded over to the School Sisters of Notre Dame. The new establishment was solemnly blessed, October 16, 1843, by His Grace Archbishop Lothaire Anselm of Munich.

On January 23, 1854, His Holiness Pius IX confirmed the Congregation of the School Sisters of Notre Dame as an order distinct from the original institute founded by St. Peter Fourier. The constitutions of the new society were approved by the same illustrious Pontiff July 13, 1859, and again August 26, 1865. Thus stamped with the approval of the Vicar of Christ, the Congregation made wonderful progress and wrought high and holy things in the glorious cause of Christian education.

On July 31, 1847, the first School Sisters of Notre Dame to come to America landed at New York. They were invited to this country by Bishop O'Connor of Pittsburgh at the request of the Redemptorist Fathers. There were six nuns in the party; two of whom, the Venerable Mother General Theresa of Jesus and Sister Mary Emanuela, a novice and a companion of the Mother, were to return to Europe; the four others, who were to remain in America of their own free choice, were Sisters Seraphina von Pronath, Mary Magdalena, Mary Barbara and Mary Caroline. The last, though the youngest of all, was destined to be the Superior for 42 years and to accomplish marvels for the Congregation. The brave pioneers were bound for St. Mary's, Elk Co., Pa., where they arrived on the Feast of the Assumption. On the way, Sister Emanuela died at Harrisburg.

As St. Mary's was then in the heart of the dense forests of Pennsylvania, Mother Theresa quickly saw that it was not suitable for a permanent foundation, least of all for the mother house, as had been original-

ly intended. In her search for another location, she consulted the Rev. John N. Neumann, C. SS. R., then Superior of the Redemptorists in Pittsburgh. Father Neumann decided that Baltimore would fill all the requirements, and secured a house on Aisquith Street, near St. James's Church, where, in October, 1847, the community was formally established.

When the success of the Sisters' work in Baltimore became known, invitations from various parts of the country began to pour in upon them. Before long they established a solid reputation as a corps of able, well-trained teachers, who followed a regular course of instruction in a carefully arranged plan of studies. Within a few years houses of the order sprang up in Pittsburgh, Philadelphia, and Buffalo. By a decree dated October 10, 1850, Sister Caroline was appointed "Vicar General" of the whole community in America, with orders to fix her residence in Milwaukee, Wisconsin. In 1876, the foundations in the East were erected into a separate province, with the mother house in Baltimore.

Mother Caroline proved to be a fine type of the "valiant woman" spoken of in Holy Scripture. In ability, zeal, courage, determination, and boundless confidence in God, she bears comparison with the great St. Theresa of Avila. The Church in America owes her an eternal debt of gratitude for her tireless labors in the cause of parochial schools. On this point the Most Rev. Archbishop Spalding said of her: "Her services in behalf of parochial schools are of inestimable value, as without parish schools there is no hope that the Church will be able to maintain itself in America."

At the present time the Congregation of the School Sisters of Notre Dame is ably governed by Mother Stanislaus Kostka, who is the fifth Commissary General of the order.

In this country, besides the central establishment in Milwaukee, the Congregation maintains provincial houses in Baltimore, St. Louis, and at Mankato, in Minnesota. According to the latest official statistics, it counts 4,655 members and 121,913 pupils. The School Sisters conduct 322 schools, 11 orphanages, 8 boarding-schools, 14 high schools, 1 Indian school, 1 deaf-mute institute, and 3 schools for colored children. It has foundations in 30 dioceses in the United States, in one diocese in Canada, and in Porto Rico, where it has charge of two schools.

The able article on the Congregation, in "The Queen's Work" for April, 1918, from which we have taken most of the foregoing items, thus concludes:

"The religious community of the School Sisters is of a truly cosmopolitan character, as American as it is Catholic. Our Country's motto 'E pluribus Unum' finds an admissible illustration in this sisterhood and its work. The Sisters conduct English, French, German, Bohemian, Italian, Lithuanian, Polish, Slovak, and Spanish schools."

It is the devout wish and fervent prayer of the Fathers of the Mission Church that the School Sisters of Notre Dame, here and everywhere else, now and at all other times, may enjoy every grace and blessing under the sheltering mantle of Our Lady of Perpetual Help.

CHURCH SOCIETIES.

In every well-regulated parish, one finds certain pious societies, the general purpose of which is to sustain or renew fervor of spirit and to make for a more practical and sturdy faith. Hence the Church has expressly declared that the faithful are to be praised if they join such associations established or at least recommended by her.

The Archconfraternity of the Holy Family.

The principal society in all Redemptorist parishes is the Archconfraternity of the Holy Family, which was established at Liège, Belgium, in 1844, by Monsieur Henry Belletable. This gentleman, a non-commissioned officer of engineers and at the same time an ardent propagator of the Society of St. Vincent de Paul, communicated to the Rev. Victor Deschamps, C. SS. R. (afterwards Cardinal Archbishop, and Primate of Belgium), his intention of assembling a number of workmen on one night in each week for the purpose of joining in prayer and pious reading and of encouraging one another in the practice of Christian virtue. Father Deschamps approved the plan, and on Whitmonday, the pious officer and a few workingmen met in a room belonging to a poor carpenter. The leader pointed out the end he had in view, the difficulties to be overcome, and the means to be employed in order to insure success. "My friends," said he, "being employed at the can-



BOWLING ALLEYS AND POOL ROOM



RECREATION ROOM



THE LIBRARY



THE ASSEMBLY ROOM

non factory, I live, as you are aware, in the midst of workingmen and I take the greatest interest in their welfare. But for a long time it had grieved me to see such a number of them given to drink, living without any religion, working on Sundays, drinking on Mondays and totally neglecting the welfare of their children. You might do a deal of good and contribute much to the improvement of their condition and that of their families, if you would unite your efforts to bring your companions and friends to your Monday meetings." On hearing this simple and earnest appeal, these good workingmen recognized a true friend of the people and a true Christian who had their interests at heart.

The association grew so rapidly that the carpenter's room soon became too small for its greatly increasing numbers. The Redemptorist Fathers placed the oratory of St. Alphonsus, at Liège, at their disposal; but this also proved insufficient to accommodate the crowds, and on the Feast of the Immaculate Conception, 1844, the men began to meet in the spacious church of the Redemptorists. The Bishop gave his hearty approval to the society, erected it canonically, and on April 20, 1847, obtained the sanction of Pope Pius IX, who enriched the association with many indulgences and raised it to the dignity of an Archconfraternity.*

In 1866 there were 750 affiliations with 250,000 members, and the society had spread from Belgium into Holland, France, Germany, Italy, America, Ireland, England, and Scotland. It supplied an urgent need, and was a providential remedy for the evils which afflict not only individuals, but also the family and society.

*By an archconfraternity is meant a sodality which is empowered to affiliate other associations of the same species.

In our day especially, the Archconfraternity of the Holy Family, is necessary not only to elevate and sanctify, but even to save the family, for the powers of darkness in this age are making desperate efforts to destroy the family. The sacramental character of Matrimony is flouted and scouted; its indissolubility is made the subject of coarse buffoonery; and its sacred obligations are cast aside as thoughtlessly as one would throw away an old garment. According to official statistics, there is, in the United States, 1 divorce for every 8 marriages, and bold and brazen divorcees hasten to contract adulterous unions. But worse still, Socialists and Bolsheviks would abolish even the outward form of marriage; they would legalize open concubinage, and make the children the property of the State, to be educated in public asylums. The antidote to these hellish doctrines is the Archconfraternity of the Holy Family, pointing back to Nazareth, where sat enthroned the ideal marital and family virtues, and pointing up to Heaven where the ideal family meets its eternal reward.

As the Archconfraternity of the Holy Family was organized primarily for workingmen, we have a right to look to it for the solution of one of the most acute questions of the day—the labor problem. It is a bulwark against Socialism, and thus admirably fulfils a recommendation of His Holiness Leo XIII, the Workingman's Pope, who on December 28, 1878, wrote:

“Since the followers of Socialism are sought more especially among the class of men who are artisans and who work for hire, and who wearied with their toilsome lot, are more easily allured by the hope of riches and the promise of wealth, it seems fit to encourage societies of artisans and workingmen, which founded under the guardianship of re-

ligion, may render all their associates content with their lot and patient of toil and may induce them to lead a quiet and tranquil life."

Because of the strained relations which have so long existed between Capital and Labor, it has become a habit of mind with many of us to regard them as necessarily antagonistic, and, therefore, incapable of reconciliation. Yet in the Divine Head of the Holy Family they were beautifully reconciled. Jesus was a capitalist and he was a laboring man. He was a capitalist, because He created and owned the earth and the fulness thereof. He was a laboring man, because for long years He worked at the trade of carpenter. Joseph also was of royal lineage; the blood of kings coursed through his veins; he had a title to the throne of his ancestors, but he was content to renounce the honors and the riches of this world and to live in lowly poverty. So also, if the capitalist of today would root out of his heart the grasping and groveling spirit of a sordid avarice and materialism; if the laboring man, on the other hand, would always be satisfied with just and reasonable remuneration; and if both would practise that detachment from earthly things, of which the Holy Family presents so noble a pattern, there would be no conflict between Capital and Labor, but both would live in Christian unity and harmony.

The Archconfraternity of the Holy Family safeguards the children also from the attacks of the devil and his agents by providing them with the means of Christian training, and by stressing the idea that in matters affecting the education of the child, the Church and the parents, not the State, are the final arbiters. For does it not teach that the child is a sacred trust committed by God to the par-

ents, on whom devolves the duty of guiding it on to eternal happiness? We all know that in this country today a deadly blow is being aimed at the Christian education of children. There is a movement on foot to abolish the parochial schools, or at least, to paralyze their freedom of action, and to take away from the parents the right to educate the child with a view to its eternal interests. This wicked design is masked under the form of the Smith-Towner bill, which in ultimate intent and effect would compel parents to send their children to public schools, from which the knowledge of God and of the saving truths of religion would be excluded by avowed enemies of the Church. But in the Archconfraternity of the Holy Family, parents are reminded over and over again that they dare not entrust their sacred duty in this matter to any authority that would train the little ones not for Heaven, but for this world only, and consequently for the devil.

The Archconfraternity of the Holy Family protects the chastity of our young men and young women by proposing to their imitation the modesty and purity of Jesus, Mary, and Joseph. In these evil days, when immodest styles of dress, lecherous books, and suggestive dramas, are audaciously paraded before the gaze of our young people, whither shall they fly to escape the assaults of the demon of impurity, if not to the bosom of the Holy Family, where they will find ready to hand all the weapons of defence necessary in their warfare against the powers of lust?

He who reads aright the signs of the times knows that at the present day bitter war is being waged against our holy Faith. We must then bear in mind and act up to the words of Tertullian: "In the great perils of his country every man ought to be a soldier,

and in the struggles of Holy Faith every Christian ought to be an apostle." The means to be such are offered in the Association of the Holy Family. The weekly meetings will refresh in the memory of the members many truths of our holy religion, make them acquainted little by little with the real history, the struggles and the triumphs of Holy Church, will warn them against the calumnies, errors and loose doctrines of the day, and will make them find true happiness in the practise of a truly Christian life. Helped on by the example of many brethren, they will never know fear or shame; but, on the contrary, deem it an honor openly to profess their belief, and thus challenge others to become practical Christians. Cardinal Manning, in an address to a Confraternity of the Holy Family, said:

"The Holy Family is meant for a training for every man, one by one. If men stand together as you do, helping and watching over one another, you will stand like an army, solid by good training, and the devil will not be able to overcome any of you; and even if he were able to cast any of you down, by the strength of the Holy Family, surrounding and protecting you, such a man will soon come back to a sense of his duty. If men are not organized I am afraid they will go wrong, right and left. Catholic men, as you are, will be scattered, they will fall into sin of one kind or another, and they will wreck their homes and families."

On one occasion, when Pius IX was at Frosinone, he met the men of the Holy Family Association as they were pouring out from their weekly meeting at the Redemptorist Church. They surrounded His Holiness, who at once addressed them, telling them among other things, how highly he valued the society of which they were privileged to be members. "Such a society," he said, "by which the Holy Family so much tried on earth may be honored and by whose

honor Christian families may be restored — such a society I often wished for.” And anyone who reads the list of favors granted by the beloved Pontiff will see how much he had its prosperity at heart.

Although the Holy Family Association was established in order to aid workingmen in the ordinary meaning of the term, it now numbers in its ranks men of every condition in life, making them in a true sense brothers. On this point Cardinal Manning, when consecrating new members in London, said:

“I am glad to see that there are men here of every condition of life. If there are any men here who are more rich, or more educated, or higher in the world, I say to them I thank God doubly to see you here to-night. You are as much bound to be a member of the Holy Family as the man who works all day with his hands. We are all equal before God . . . differences are only of earth and will pass away at our death.”

But this great Cardinal of the Workingman was surpassed in his esteem for the Holy Family by another, Cardinal Deschamps. His Eminence, in a communication addressed to the members, seemed for the moment to forget all he had done for the Universal Church and for Belgium in particular, when he wrote: “I count on your prayers, men of the Holy Family; I will thank you by my own; I will ask for you what I ask for myself, perseverance of the Holy Family, that we may die with the holy names of Jesus, Mary and Joseph in our hearts and upon our lips.” And later, when he felt the great weight of his immense diocese pressing upon him: “I hope that on the day of my death, when I shall have to appear before God, the Holy Family will contribute powerfully to lower the scale of justice on the side of mercy. I shall say to Our Lord Jesus Christ through Mary and Joseph: ‘Behold, O Lord, all the

souls saved by the Holy Family, and remember Thou didst deign to make use of me to obtain from Thy Vicar on earth all that was necessary for the foundation of this work, all that made it firm, all that enriched it with heavenly treasures.' Yes, dear members of the Holy Family, you are one of the great grounds of my hope." And then, like a father, as indeed he was, he exhorted them to persevere until death in the Confraternity, and to leave to their children the medal of the Holy Family as the keepsake and pledge of salvation. The Cardinal wished to see every man in the Holy Family. ("Rome," Vol. IV, 1908, pp. 90-92.)

Such, too, has always been the wish of the Redemptorist Fathers of Boston. Therefore, we find that just one year after the establishment of the Mission Church, February 4, 1872, the Archconfraternity of the Holy Family for men was organized by Father Gross. He took personal charge of the society, and by his interesting and practical conferences at once infused into it life and vigor. On June 1, 1873, Father Petsch founded the women's division. The juvenile division was formed in 1881, with Father O'Brien as Spiritual Director. During the course of the years, frequent retreats have been given to the various branches of the Holy Family, at the close of which large numbers have been received into the society; thus at the retreat to the women in 1893, 537 new members were enrolled. The *Monthly Messenger* for February, 1902, contained the following notice:

"We are happy to announce that the Single Men's Division of the Holy Family has been steadily increasing during the past year. . . . An excellent spirit is manifested by the members. The attendance at the meeting last Monday evening was the largest in several years. There is also a great increase of late in the attendance at the General Com-

munion of the single men on the fourth Sunday. This is the most palpable proof that the spirit of God is busy among them."

At the present time, the Single Women's Branch, which numbers 2,308 members, is the most flourishing. It is divided into 80 sections, each varying in membership from twenty to fifty. Each section is presided over by a prefect aided by a sub-prefect. In a book containing the names and the addresses of all the members of each section, the presence of each individual is noted by the prefect of the respective section. Cards are then sent to the absentees, gently reminding them of their duty to attend the conferences and to take part in the General Communion. The result is that very few stay away without a weighty reason.

The days and hours of conference for the different divisions are as follows:

Married Men	.	Every Tuesday, at 8:00 P. M.
Single Men	.	First Monday of every month, at 7:45 P. M.
Married Women		Second Sunday of every month, at 4:00 P. M.
Single Women	.	First Sunday of every month, at 3:45 P. M.
Boys	.	Second and fourth Sundays of every month, at 2:30 P. M.
Girls	.	First and third Sundays of every month, at 2:30 P. M.

The conference for the single women, because of their great numbers, is held in the upper church. The others, in St. Gerard's Chapel.

That the Archconfraternity of the Holy Family may everywhere continue to be what a German Protestant historian of the modern Netherlands once

called it, "the most powerful bulwark of Catholics" is the ardent wish and daily prayer of the Fathers. May its blessed influence penetrate every nook and corner of the Mission Church Parish, and may its saving grace bring all our people at last to the feet of Jesus, Mary, and Joseph in the kingdom of the blessed!

The League of the Sacred Heart.

The League of the Sacred Heart has been established in the parish nearly thirty years. On July 2, 1892, the Diploma of Aggregation was received whereby the Mission Church was constituted a Local Centre. The League succeeded the Confraternity of the Sacred Heart, which was organized in June, 1878, and counted 1,700 members at its disbandment, fourteen years later. Father Frawley, seeing the constantly increasing devotion to the Sacred Heart of Jesus, as manifested each succeeding month by the immense number of Communions on the first Friday, resolved to have the League canonically erected in the church. The result towered above the most enthusiastic calculations. On the first Friday of August, 1892, the number of Communions was without parallel or precedent. For two consecutive Sundays, the Rev. Henry Gareis, C. SS. R., the Director of the League, explained to a crowded church its aim and purpose. At the very outset, it had 2,300 members and 100 promoters. Today the League totals 4,683. The Promoters meet in St. Gerard's Chapel on the fourth Wednesday of every month, at 8:00 P. M. On the First Friday of every month, the Blessed Sacrament is exposed all day from 5:30 A. M. to 8:30 P. M.

The Altar Society.

The Altar Society was established by the Rev. Father Gross, August 6, 1871. The following rules were adopted:

1. A meeting of the members shall be held on the second Sunday of every month.
2. A High Mass shall be sung on the second Monday of every month for the living and deceased members.
3. A Requiem High Mass shall be celebrated for every member at death and the living members shall offer Holy Communion and pray for the repose of her soul.

Within a year after its inauguration there were 1,100 members, and at the end of 1873, 1,570. At present practically every member of both branches of the Women's Holy Family Association is also a member of the Altar Society, so that the two have become identified.

The Church Debt Society.

The Church Debt Society was organized December 3, 1871, by Father Gross. On that day, at his direction, the Rev. Michael Mueller, C. SS. R., preached an appropriate sermon showing the spiritual advantages to be gained by those who would join it:

1. Holy Mass would be said every Sunday at 7 A. M., for the living and the deceased members.
2. A special memento for all the members would be made at every Mass celebrated by the Fathers of the church.

The membership at present is 2,100. The parish is divided into 77 districts, each of which is canvassed

every month by a duly accredited collector. The monthly assessment is 25 cents. A meeting of the collectors is held on the second Sunday of every month in the office of the rectory.

To both the collectors and the members, who have done so much for the church, heartfelt thanks are due. May Our Lady of Perpetual Help bless and reward them!

The St. Vincent de Paul Society.

The Conference of the St. Vincent de Paul Society was organized in 1876, with a membership of 25 men prominent in the district, among whom were doctors, lawyers, and men of large business affairs. In 1879, it was reorganized and Colonel P. T. Hanley was elected President. The latter conference continues in existence to this day. At first the members assembled in the room above the sacristy, but, in 1884, at the suggestion of Father Henning, the meetings began to be held in the old rectory. The funds of the society were raised from collections in the church, from annual picnics, from donations, and from bequests.

Till 1915, the Conference of Our Lady of Perpetual Help was under the jurisdiction of the Metropolitan Council of New York, but in that year it became subject to the Metropolitan Council then established in Boston.

Mr. Eugene J. Farley is now in charge of the Conference. Of the six former presidents, only one, Mr. John Reardon, is living.

The Conference has been actively engaged in all kinds of charitable work. It has not only provided for the "worthy poor" of the district, but has also

taken a lively interest in outside enterprises of wider scope. At the time of the earthquake in San Francisco, it sent generous donations to the Conference there, and also to that at Halifax, after the disaster that visited that city. During the epidemic of influenza in 1918, it did a vast amount of good for the poor of our own district.

The present list of "worthy poor" embraces fifty families, with an average of five members, who every week are provided with provisions, and in the winter with fuel, clothing, and shoes also. The Conference pays special attention to furnishing suitable raiment for children who are about to receive their First Communion or to be confirmed. About 250 pair of shoes and 550 pieces of clothing are distributed annually. According to the official report of the Metropolitan Council of Boston, for the year ending September 30, 1912 (pp. 35 and 40), the Conference of Our Lady of Perpetual Help was first in the number of visits made (2,024), and in the amount disbursed (\$2,915). The following year, it again headed the list in the same two points: number of visits made, (1,909); funds distributed (\$2,630) (pp. 37 and 43). For the year ending September 30, 1914, it was again first in the amount expended (\$2,445) (p. 41).

The Conference is at present composed of the following members:

John Burns
Eugene J. Farley
W. T. Phipps
Peter Kelly
John Sullivan

Alexander O'Handley
A. A. Tapp
M. J. Dolan
Raymond A. Bacon
Michael Coughlin

The Society for the Propagation of the Faith.

The Society for the Propagation of the Faith dates back to November 12, 1899. On that day, the Rev. Joseph Treacy, D.D., General Director, preached at all the Masses, explaining the aims, obligations, and benefits of the organization. At once 134 promoters were enrolled. The Rev. Thomas Donohue, C. SS. R., was appointed Local Director, and by the end of the year there were 1,300 members. At present the Society counts 4,122 members, including 160 promoters. The great increase in numbers has made it necessary for the promoters to meet bi-monthly; the place of assemblage is St. Gerard's Chapel; the time, Monday evening at 8:00 P. M. The Society in the Mission Church has always made a creditable showing; the returns for 1918 were \$4,570.26 (fifth highest), and for 1919, \$7,080.41 (third highest).

May Our Lady of Perpetual Help instill into the hearts of the people of the parish an ever-growing love for those benighted souls who are groping in the darkness of paganism and infidelity, and may She stimulate and energize the fine spirit of faith which has animated the zealous promoters and the generous contributors!

PILATE'S DAUGHTER

It is a source of great pleasure to treat of a parish activity quite peculiar to the Mission Church—the annual reproduction of *Pilate's Daughter*. It must be counted as one of “*The Glories of Mary in Boston*,” that this drama, dedicated to Her and performed under her patronage within the shadow of her Shrine, every Lent for the past eighteen years, has brought through her intercession, numberless souls to the Sacred Heart of her Divine Son.

Pilate's Daughter is such a unique contribution to dramatic art that a brief page of its early history will surely be of absorbing interest. It was written by the Rev. F. L. Kenzel, C. S. S. R., in 1901, for the single women of the Archconfraternity of the Holy Family at their own urgent request. The author was greatly encouraged in his task by the extraordinary talent he had discovered among the young ladies during the performance of a play that he had arranged for them, entitled “*The Promise*.”

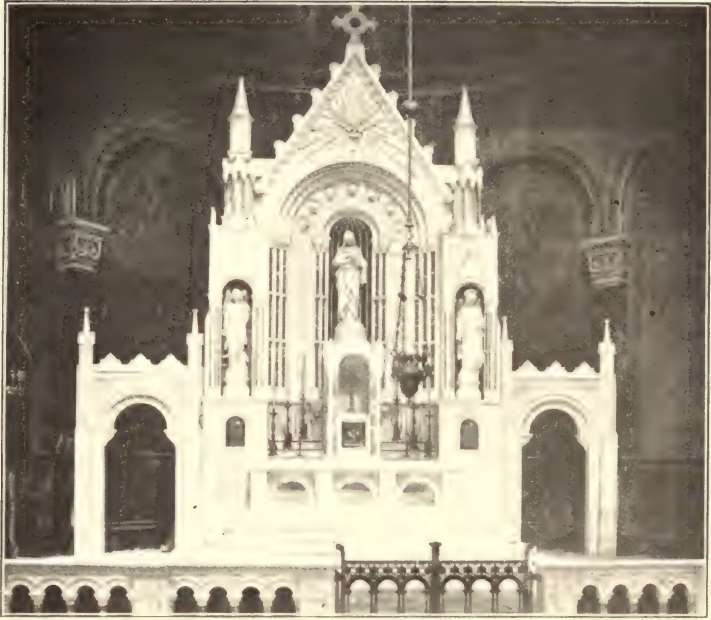
He felt that such unusual ability could not be better employed than in a great spiritual effort to make God better known, by means of a sacred drama in which the loving kindness and mercy of Our Divine Lord would be revealed in vivid representation and pathetic narrative. While he was seeking material to the purpose, the play “*Pontia*” by Rev. F. Felix, O. S. B., came to his notice. Finding in this drama the incident of a rose offered to Christ in testimony of affection, Father Kenzel conceived the idea of writing a miracle play in which a rose that had touched the

robe of Christ, would become the medium of His miraculous power, and would also give occasion for the tender pathetic story of His Passion and Death. The text was soon completed and a meeting of the prospective players called. All who had taken part in "The Promise" attended, besides many other young ladies of the parish. The play was read to them by Father Kenzel and met with enthusiastic applause. The rules which were to govern the performers were then explained. No one could be admitted to the cast who was not actuated purely by the desire to bring souls nearer to God. There was to be no place for personal ambition, and, hence, each player was obliged to declare her perfect willingness to take the most humble and unimportant part if assigned to her. Any discussion or uncharitable criticism of one another, any failure to grasp the religious tenor of the work, should entail dismissal. Every correction was to be received with the most ready submission; for the play was to take on the character of a devotional exercise rather than of a dramatic entertainment. It was to be in deed and truth a serious and touching sermon, which was to be studied and delivered in a devout and prayerful spirit; hence, all participants were required to approach Holy Communion frequently, to recite the Rosary, and to make a visit to the Shrine before each rehearsal and performance. Scrupulous compliance with all these demands insured only such performers as were deeply imbued with the sacred character of the effort and actuated by the highest spiritual motives.

The large cast was selected by Father Kenzel and the coaching entrusted to a devout Catholic professional actor of middle age, who was guided in his interpretation of the text by the author himself.

While the rehearsals were in progress, special scenery was designed and painted by the scenic artist of one of the large theatres in Boston. The costumes were made with historical accuracy by a number of efficient dressmakers of the parish, who cheerfully gave their services gratis for the good cause. The many and difficult electrical effects were furnished by competent electricians, while the stage equipment was given to a corps of young men of the parish, whose task was to assemble the numerous properties of the play. The "Angry Mob" was selected from the Married Men's Branch of the Holy Family, and carefully trained by Father Kenzel. Incidental music and appropriate hymns were written by a noted composer of the city.

The fifty ladies of the cast and the equally large number of men who assisted in the production, all labored hard and faithfully without remuneration for weeks, and in such a spirit of harmony and enthusiasm as to render it a pleasure rather than a task for Father Kenzel to superintend the work. He has always looked back on that busy period of preparation with sincere gratitude for the noble and self-sacrificing labor of his willing and earnest assistants. The difficulties were, of course, immense; and there were occasional moments of misgiving and of grave apprehension as to the ultimate success of the undertaking; for the production was by far the most pretentious that had ever been attempted in the parish. The expenses, too, were enormous, and no one was overconfident that the four evening performances and the two matinees which had been planned, would cover the expenditure. However, Father Rector Frawley, with his characteristically keen vision, never wavered in his conviction that the play would receive instant and universal recognition. He bade



NEW HIGH ALTAR
Erected in 1890



SHRINE OF OUR LADY OF PERPETUAL HELP



ST. ALPHONSUS' HALL ON SMITH STREET
Erected in 1900

(The following are some of the views in the Hall)



THE THEATRE

no expense to be spared, for he felt certain that the compelling force of its lesson would make the play a spiritual awakening for thousands. In order to extend its influence, he limited the price of the best seats to 35 cents; a price which continued for some years, till the audience became too large to be accommodated.

The events of the first night will never be forgotten by those who took part. The picture of Our Lady of Perpetual Help was placed in all the dressing-rooms. Her medal was attached to the switchboard and to the various electrical machines. Her assistance was earnestly and constantly invoked by all, for they knew that it was to be her play. Before the curtain rose, every one engaged in the performance knelt for the priest's blessing, and the stage and the properties were sprinkled with holy water. Owing to the sacred character of the production, the audience was requested to abstain from every species of applause. After the first act, a large basket of beautiful flowers was presented to the cast by the ushers; and the appeal for applause was so completely forgotten, that it was feared the wild enthusiasm of the audience would utterly ruin the solemn effect of what was to follow. This, however, was not the case. The players, encouraged by this spontaneous outburst of appreciation, were more deeply impressed with the responsibility of delivering their holy message, and the play ended with the audience deeply moved, reverent and thoughtful. They left the hall as a congregation leaves the church after Benediction. "Pilate's Daughter" had been launched on its career which has proved marvelous in the fullest sense of the term. The box-office was besieged till midnight for tickets. The press notices next day were lengthy and most flattering. Several newspapers devoted a whole page

to a synopsis of the play, with photographs of the scenes and the players in the next Sunday edition. The advertising agency connected with the Elevated Road offered free advertising space in the cars and at the various stations. But the audience proved the best advertising medium. They had been strongly and strangely moved, and they desired everyone else to have a similar experience.

Within twenty-four hours, every seat had been sold for the remaining performances; and the demand was so great that at once arrangements were made for four extra evening performances and two more matinees. The tickets for these were sold immediately; even then hundreds had to be turned away, and were satisfied only when assured that another series of performances would be given during the following Lent. The promise was kept, and sixteen or eighteen performances were given. Later on, the number was increased each Lent to twenty-five and sometimes more. On the occasion of the hundredth rendition, the Rev. Father Rector Hayes presented a small gold rose to all the players who had not missed a single performance. The popularity of the play has never been confined to Catholics. Even from the beginning many non-Catholics mingled with our people in the audiences, and the attendance of large Bible classes and Protestant societies in a body was not infrequent.

In seeking a reason for the phenomenal success of the play in Boston, we are forced to demand something more than the beauty of the text or the strength of the incidents; something more than the superb scenery, the wonderful lighting effects and the gorgeous costumes; something more, even, than the deep sincerity of the players and the dramatic charm of their action and delivery. All this we witness in

many other spiritual and biblical performances that are lamentable failures with the general public. It is simply the unseen, the supernatural element that makes "Pilate's Daughter" a success. It is the earnest prayers and the frequent Holy Communion of those who take part. It is the responsive piety and devotion of audiences that seek elevation of soul in spiritual things; and it is, above all, the wonderful assistance of Our Lady of Perpetual Help who dispenses to both performers and audiences the sweet graces of her Divine Son, as is evinced by the numerous conversions of Catholics and non-Catholics that have marked the progress of the play ever since its first performance.

SYNOPSIS OF PILATE'S DAUGHTER.

Act 1

Pilate's daughter Claudia, a little girl of ten years, casts a rose over the balcony of her father's palace, as Christ goes forth condemned to death. The flower touches the robe of the Master and thenceforth not only does not fade, but is endowed with most marvelous power. The dream of Pilate's wife, spoken of in St. Matthew, 27:19. Her message to Pilate. Rebecca, whose lover, the youth of Naim, has been restored to life by Christ, loves the Nazarene, and believes in Him. Leah, whose father, a money changer, has been struck by the Saviour, swears vengeance on Christ, aids Judas in betraying Him, and is punished with the loss of reason. Pilate's household views the Crucifixion from the palace—Mysterious darkness—"He dies, the devils tell me so."

Act 2

Ten years later, Christian women led by Claudia and Rebecca meet at midnight in a woods on the Alban Hills to bury a child. Claudia reveals herself and restores the

child by laying the rose on its breast. The Christians are captured and lodged in the Mamertine prison. Leah plans Claudia's death, but is foiled by the miraculous power of the rose.—"It palsies every sinew of my hand."

Act 3

Preparation for the Feast of Vesta. Rubia, a Vestal Virgin, loses faith in the gods and goddesses of Rome and discovers that Claudia, her friend in childhood, now a Christian, is about to suffer martyrdom. She determines to save her. The Vestals dispute. The fire of the goddess expires, on which account great calamities are supposed to threaten Rome. Afra's prophecy.

"Woe, Woe, to thee, O Rome! this crime appals,
And gloomy vultures settle on thy walls,
The fire of Vesta sleeps,
And in the shadows all thy greatness falls."

Act 4

Pilate's daughter and her friends in the Mamertine prison. Nemis, through love for her aged father, wavers in her faith, but is encouraged by Claudia, who, by a touch of the rose, causes a spring of water to flow from the rocky wall of the prison cell. Rubia and Claudia meet again. Leah views the Christians through the bars. "Like rats and moles, ye huddle there together." Rubia's conversion to the faith by the sudden appearance of a luminous cross. "I am a Christian."

Act 5

Jupiter's Feast, the Empress Agrippina presiding. "All hail to Jupiter." The festal dance. The Empress sacrifices. Rubia's absence discovered. Servia's counsel. Afra produces Pilate's daughter and the Christians. Leah restored to reason by the rose. Conversions in the court. Rage of the Empress. The last proof—"If Jupiter be God, the rose shall fade; if Christ be God, let Jupiter perish." The statue crumbles. The sacred wine. "There's murder in the goblet." Claudia's martyrdom. Grand finale. Claudia in glory.

THE ST. ALPHONSUS ASSOCIATION

The St. Alphonsus Association was founded March 1, 1900, by the Rev. Father Frawley. It superseded the Young Men's Mission Church Association, which had been established about ten years previously.

Father Frawley, to whom the young men had always been specially dear, was forcibly impressed by the following significant pronouncement and recommendation of the Third Plenary Council of Baltimore:

"We likewise consider as worthy of particular encouragement associations for the promotion of healthful social union among Catholics, and especially those whose aim is to guard our Catholic young men against dangerous influences, and to supply them with the means of innocent amusement and mental culture. It is obvious that our young men are exposed to the greatest dangers, and, therefore, need the most abundant help. Hence, in the spirit of our Holy Father, Leo XIII, we desire the number of thoroughly Catholic and well-organized associations for their benefit greatly increased, especially in our large cities. We exhort pastors to consider the formation and careful direction of such societies as one of their most important duties."

Within a few months after his induction as Rector, Father Frawley took the first steps towards the organization of such a society as the Third Plenary Council had in mind. At the beginning of February, 1891, he issued a prospectus which stated that the object of the association he designed to establish was

“to provide every kind of innocent amusement and recreation that circumstances will permit, as well as to offer every means for intellectual improvement and general culture.”

On February 9 and 10, an entertainment was given under the auspices of the Young Men's Holy Family Association, with the avowed object of bringing the young men of the parish into closer social touch and thus promoting the fraternal spirit. A few days later, February 14, a meeting was called, at which an agreement to form a social organization was speedily reached and a committee appointed to draw up constitution and by-laws. At the next meeting of the young men, held about the middle of April, said constitution and by-laws were unanimously adopted and a motion made to proceed to the election of officers. The formal establishment of the society was effected, April 26, the octave day of the Feast of the Patronage of St. Joseph, who had been chosen patron of the Association. A Solemn Mass marked the event.

The constitution called for a Reverend President, in the person of the Reverend Rector of the Mission Church, or the Spiritual Director of the Young Men's Holy Family Association, the latter to act in the name and by the authority of the Reverend Rector; a President, Vice-President, Recording Secretary, Financial Secretary, Treasurer, Librarian, Sergeant-at-Arms and nine directors, six of whom were to be elected by the members and three to be appointed by the Reverend President. According to the terms of the constitution, the object of the Association was to unite the young men of the Mission Church parish, as well as other Catholic young men, to keep them from evil influences by providing them with innocent recreation, to improve them physically and intellectually, to interest them

in the lay work of the church and the parish, and to serve as a bond for the preservation of faith and morals. The constitution required every member to be a strict Catholic, and at the same time, an active member of the Archconfraternity of the Holy Family, or of some other Confraternity, Sodality or Conference established for the promotion of piety or good works. The Reverend President had the power to veto any act of the Association or of any department thereof; and to call or adjourn a meeting or preside thereat, as circumstances might require. The first officers were: the Rev. President, Father Frawley; Spiritual Director, the Rev. Alexander Klauder, C. SS. R.; President, Michael W. Costello; Vice-President, Mark B. Mulvey; Recording Secretary, John Keenan; Financial Secretary, Mark Flanagan; Treasurer, James Muldowney; Librarian, Patrick McLoughlin; Sergeant-at-arms, Thomas Desmond; Directors by election, Neil Tracey, John J. Kelly, James McLoughlin, George Cunningham, William Dowling, Joseph Judge; Directors by appointment, Mark B. Mulvey, Charles Corbett, and Edward McHugh.

In the matter of accommodations, the Association had, indeed, a humble beginning. Its headquarters were in the school building; at first, only one room, with a piano; later on, three rooms, one of which served as a gymnasium, were set aside for its purposes. Nevertheless, as time advanced, the membership steadily increased, the activities of the Association constantly multiplied and widened, and in the promotion of the interests of the parish, it began to exert a mighty influence.

Father Frawley, who was a man of large and bold ideas, quickly grasped the situation, and resolved to enlarge the scope of the Association, to perfect its

organization, and to build for it a magnificent hall, which should be the last word, so to say, in young men's parochial clubs. The result was that the Young Men's Mission Church Association became the St. Alphonsus Association, with headquarters in St. Alphonsus' Hall, elsewhere described.

In substance and in general trend, the constitution and by-laws of the old organization were retained, yet, of course, some changes and additions had to be made to meet the growth and development of the Association. According to the present-day rules, the Board of Directors consists of 15 members, of whom seven are appointed by the Reverend President and 8 elected by the Association; the Board of Directors choose annually from among their number, by a majority vote, a President, Vice-President, Secretary, and Treasurer; as the Spiritual Director has a vote, making in all 16, nine votes constitute a majority; the term of office is one year; the day of election, Low Sunday; at least four general meetings of the Association are held each year, while the Board of Directors meets, usually, every Thursday evening; a general Communion followed by breakfast at the rooms of the Association, takes place on Low Sunday.

Membership is open to all Catholic young men over 18 years of age. The dues are \$5.00 a year, payable semi-annually; the initiation fee is \$1.00. The present membership is about 600.

There are seven departments: athletics, aquatics, card games, bowling, billiards and pool, dramatics, and music; each of which is administered by a committee and represented on the Board of Directors. The Association conducts lectures, ladies' nights, whist parties, bowling and pool tournaments (for members), an excellent dramatic club, the leading

10-mile road race of New England, and the following teams: football, basket-ball, track, and shell-racing.

The Association brings together in congenial companionship those who wish to perfect themselves in various lines of endeavor; it may, therefore, be called an educational institute which, as far as circumstances allow, aims at developing the whole man. The intellectual, the physical, and the social welfare of the members all receive due attention. The intellect is developed by the lectures given bi-monthly and by informal talks with professional men who belong to the Association: doctors, lawyers, teachers, and musicians. The physical advantages center in the gymnasium, and in the boating, bowling, and running contests. The social inducements are found in frequent entertainments, receptions to ladies, whist parties, card games, pool and billiard games, in the orchestra, and in the mandolin and glee clubs.

An example of the intellectual appeal which the Association makes to its members, is afforded by a course of lectures delivered in the hall by Thos. A. Mullen, Esq., beginning Thursday, November 22, 1900. The general subject of the lectures was "The Outlines of the Constitutional and Political History of the United States, from the beginning of the Government to the Civil War." Among the points which the broad theme embraced were:

"The New Government" (Monday, December 3).

"Political Development from 1801-1829" (Monday, December 10).

"Slavery Questions" (Thursday, December 13).

"Slavery in the Territories" (Thursday, December 20).

"The Causes of the Civil War" (Thursday, December 27).

Between September 1, 1900, and February 1, 1901, about 200 new members were enrolled.

The Dramatic Class presented, January 8, 1901, the drama, "Honor Vindicated," which, in the opinion of some competent critics, was the best amateur play produced up to that time in Boston. Owing to the immense crowds that flocked to the hall, the sale of tickets had to be stopped.

The first anniversary of the opening of St. Alphonsus' Hall was appropriately observed, with Mayor Hart as the guest of the evening. His Honor made an interesting speech, in the course of which he said that when he arrived at the hall, he knew nothing about the Association, its headquarters, or the work it was doing. He was as much astonished as Thomas Jefferson would have been had he gone to Washington that day and witnessed the magnificent ceremonies that marked the inauguration of President McKinley. The hall was an honor and credit to all, and he congratulated the young men on their efforts. To erect such a hall should be the crowning aim of every religious organization, whether Protestant or Catholic. He was glad to be present, and he would tell other churches of the work being done here.

In June, 1901, the Association conducted a two weeks' festival to defray the expense entailed by the enlargement of the Sisters' convent. On each of the twelve evenings an entirely new entertainment was given in the hall.

Another highly interesting event of 1901 was the victory of William Beatty of the St. Alphonsus Bowling Team, who twice broke the world's candle-pin record. In the first of two competitive tests, he bowled 802, in seven consecutive strings; in the second, 376, in three consecutive strings. The same year, out of ten games of pool with various clubs, the St. Alphonsus team won seven.

The St. Alphonsus Congress was organized January 12, 1902. Its object was to discuss topics of local and of general interest, and to train the members in parliamentary practise. On September 23 and 24, the annual convention of the Catholic Young Men's Union of America was held in Hartford, Conn. The St. Alphonsus Association was represented by the Rev. Francis L. Kenzel, C.S.S.R., the Spiritual Director, and by Dr. T. H. O'Connor, Richard H. Baker, and Eugene J. Farley of the Board of Directors. As a mark of appreciation of the good work accomplished by the Association during the past year, the President, Dr. O'Connor, was unanimously chosen Vice-President of the Union—the highest office attainable by a layman. The Union also voted to hold its next convention at St. Alphonsus' Hall.

In 1903, the St. Alphonsus Bowling Club won the championship in the Catholic League of Greater Boston. The prize consisted of a beautiful cup. During the last three months of this year, 93 new members were admitted into the Association.

At the Marathon Race in St. Louis, in 1904, Henry Brawley of the Association won seventh place in a race in which the best runners in the world took part.

The leading event of 1907 was thus described by the Boston *Herald*, January 31, 1907:

“Archbishop Guest of Roxbury Society—Gives St. Alphonsus Association ‘Unity and Loyalty’ as Motto.

“Archbishop O'Connell celebrated the first anniversary of his appointment to the archdiocese of Boston by attending as the guest of honor the sixth annual banquet of the St. Alphonsus Association of Roxbury last night. The 450 members present greeted him standing, with three hearty cheers.

"The Archbishop complimented the members on the strength of the organization and commended their success in athletic and intellectual fields. 'I learned', he said, 'that the organization has no motto. Let me suggest that it be 'Unity and Loyalty.'"

"The motto was declared, unanimously adopted by the association.

"Cups and flags, trophies won by the athletic teams, were arranged around the hall, and over the guests' table a large red, white and blue sign read 'Welcome'. President William McGlinchey introduced William J. Shields as toastmaster. Michael Sughrue, ex-District Attorney of Suffolk county, spoke of the rapid growth of the society and of the number of representative men in its membership.

"Frank Ford, president of St. Vincent's Holy Name Society of South Boston, spoke of the need for more sympathetic cooperation among Catholic societies.

"Father Hayes, Rector of the Mission Church, made practical suggestions for the improvement of the society and admonished its members to turn out in large numbers on all occasions.

"The Rev. D. J. O'Sullivan, of Boston College, . . . made a witty speech, choosing as his text the old adage, 'Save the pennies and the dollars will take care of themselves.'

"Between speeches the members were entertained by vaudeville artists.

"The guests of the evening were Mayor Fitzgerald, Dr. Hugh Cabot, President of the Union Boat Club; Medical Examiner Magrath, City Clerk Donovan, Dr. Timothy Reardon, Father Grant of St. Vincent's parish, James Moloney, President of the Charlestown Literary Union; Henry V. Macksey of the Catholic Union, Matthew Sheehan, President of the Young Men's Catholic Association, and Asst. District Attorney Dwyer."

On February 13, 1911, one of the grandest banquets in the history of the Association was held. The principal speaker was the veteran Congressman and orator of national fame, Hon. William Bourke Cockran of New York. The Boston *Herald* of the

following day gave the subjoined account of the event:

“Bourke Cockran praises Lincoln—Eulogizes War President at Banquet of St. Alphonsus Association --Calls him Divine Agent—Rates Him as One of Greatest Influences of All Time for Civilization.

“Bourke Cockran, speaking to 700 men at the annual banquet of the St. Alphonsus Association, in Roxbury last night, eulogized Abraham Lincoln, as a supreme leader in many lines, but above all as an instrument of God, working out in political institutions the principles of equality laid down by Christ.

“Count John Grant Coyle of New York, the Very Rev. James Hayes, C.S.S.R., rector of the Mission Church, Roxbury, and Joseph A. Woods, president of the Association were the other speakers. James S. Mahoney was toast-master.

“Besides the speakers, at the head table were seated Col. John L. Sullivan, Commissioner O'Meara, J. Frank Facey, Joseph O'Neill, Daniel L. Prendergast, Mayor William T. Shea, of Quincy, Michael H. Fahey, James P. Maloney, Peter Tague, the Rev. James A. Cunningham, Dr. P. J. Dervin, William F. Garcelon, Dr. Timothy Reardon, the Rev. Peter Corr, director of the association, and the Rev. Francis L. Kenzél of the Mission Church. J. P. Fox, presented athletic trophies to Michael O'Hara, Matthew O'Hara, and John Cavanaugh.

Mr. Cockran's Remarks.

Summing up his address Mr. Cockran said:

“What is Lincoln's place among the leaders of the world in the days of civilization? How shall we judge his contribution to the progress of mankind? In this, I believe, he gives way to no man and, indeed, takes first place.

“If it be true that from the moment when Christian revelation was made complete, it was inevitable that, if the spiritual belief that all men were equal in the sight of God were to be universally accepted, then it must be followed by

the erection of political institutions which had as their corner-stone the equality of all men, and all movements from that hour were but steps leading slowly up to the establishment of this republic, which is but the application to political institutions of that fundamental truth revealed by the Saviour. After him the forces which gave most to progress were King Alfred of England, King Louis of France, Washington and Lincoln of America.

“And never was the doctrine of the Sermon on the Mount better applied to political institutions than when it was applied by Abraham Lincoln.

“His life and career are an exemplification of the fundamental truth that the justice and morality which Christ revealed to us, and of which His Church is the repository, are the foundation of the policy which nations must pursue to attain to the full measure of prosperity which a beneficent Creator intended for all his creatures.

“‘It is then not as orator, not as political leader, as lawyer, statesman or military chief, though he was great in all these, but as an instrument of God that Lincoln is greatest, proclaiming the policy of God before a people chosen of God to illustrate in the severest crisis that there was no power so great as the justice which God enjoined on all men.’

“Mr. Cockran declared that the nation would become great only so far as it proceeded along the lines of morality which the Catholic Church taught.

“Joseph A. Woods said that the St. Alphonsus Association had passed through a successful year and urged loyal support.

“The object of the association—the safeguarding of the moral, mental, and physical welfare of its members—was outlined by the Very Reverend James Hayes, rector of the Mission Church. He said that the organization could be a strong influence for good, and exhorted the members to increased zeal in striving to perfect themselves and the society.

“Dr. John Grant Coyle of New York, who has the honor of the Papal appointment as Knight Commander of the Holy Sepulchre, took up the history of the westward progress of civilization from the days of Babylonian supremacy, and said that the noblest and bravest of mankind had been

the men who led the human wave sweeping gradually towards the setting sun.

"He told of the sterling characteristics of the men who had first discovered, then amid great difficulties settled the western hemisphere. Catholicity had exerted an ennobling influence for centuries, he said. He praised the qualities of Catholic immigrants who, he said, were making this country better and stronger and preparing it to grow more indisputably than ever the greatest nation of the world and the marvel of all ages."

In an interesting article, the *Boston American* for July 2, 1911, said:

"St. Alphonsus' Association a Power in Religious and Civil Life—Young Men's Society at the Mission Church is Planning to Enlarge Scope of Its Most Successful Work. . . .

"Founded by a Redemptorist Father, the organization now has the largest private auditorium in New England, model athletic quarters and reading rooms, and model bath-house on the Charles River.

"The St. Alphonsus Association of the Mission Church parish, Roxbury, one of the largest and most active organizations of Catholic young men in the city of Boston, is making elaborate plans to enlarge during the present season the scope of its activities and to enlist as members still more of the progressive young men of its own and adjacent parishes.

"The Association is well known not only in the religious but in the athletic and social life of the city. Its primary object is for the training of the ambitious boy and for the betterment of his civic and social position. It was organized as an institution of the Mission Church parish, which is under the direction of the Redemptorist Fathers, by the Rev. John J. Frawley, C.S.S.R. Rev. Father Hayes is now rector. Generous advantages are offered to the members of the Association—spiritually, socially and materially.

...
 "Through the unceasing and enthusiastic work of its present spiritual adviser, the Rev. Peter Corr, C. SS. R., the association has grown to proportions far exceeding the

hopes of its most sanguine founders. The membership numbers over 600. Father Corr would like to see it a round thousand before the year closes. . . .

"The customary collegiate 'merit system' has been installed in the rules of the association, which gives the members who have earned a place in the athletic competition the right to wear the monogram. . . .

"Under the energetic guidance of the Board of Government, a healthy activity is maintained throughout the year. Frequent social events are offered to its members. These include banquets, smoke talks, debates, concerts, gymnastic exhibitions and theatricals.

"The members have acquired an excellent reputation through their prominence in athletics. They secured 225 prizes during the past year. . . .

"Under the direction of the Dramatic Club several of the latest theatrical productions will be presented. It will be a round of pleasure and activity for the entire year. Its members are most enthusiastic for the fulfillment of the plans, and are eager to bring to a still greater degree of elaboration the many advantages offered.

"The one star possession of the association is its boat club, the formal opening of which, for the present season, will take place on July 4. Several hundred invitations have been issued for the event. The club house is ideally located upon the bank of the Charles River, close to Cottage Farm Bridge. The house was purchased some three years ago from the West Boat Club of Harvard University. Extensive renovations have since been made. It is now one of the finest boat club houses in the country. Its members include some prominent oarsmen, such as John J. Kavanaugh, Martin O'Hara, Michael O'Hara and Harold K. Blackman. The club is the Mecca of hundreds of boat-loving visitors in the summer season, as well as members of rival clubs attending the various races held on the river.

"On the night before the Fourth, the association will entertain its friends at an open house party. And on Independence Day the members will occupy a prominent place in the program arranged for the celebration of 'Roxbury Day.' In addition to marching in full ranks, the association will contribute three large floats, handsomely mounted. Five



VERONICA SHOWING THE TOWEL TO THE BLESSED VIRGIN
Celebrated Painting by Roach



THE FOYER



TICKET OFFICE



GYMNASIUM

hundred members will precede the floats, headed by the Mission Church Band, one of the leading boys' bands in America."

The St. Alphonsus Association took an active part in the movement to have the playground located near the church. At a general meeting, attended by 500 members, on Sunday, November 26, 1911, they registered an emphatic protest against the proposition to choose the site on Halleck St.

Of the banquet of 1912, held January 15, the Boston *Globe* said:

"Hold Religion National Need—Walsh and Malone at Roxbury Banquet—Sons of Immigrants Coming to High Posts, Says Former—Session of St. Alphonsus' Association.

"The rising influence of the sons of immigrants in Massachusetts and the part which the Catholic Church is taking in the solution of the problems of Government and civilization in this country were discussed by David I. Walsh of Fitchburg and Dudley Field Malone of New York at the 11th annual banquet of the St. Alphonsus Association of Roxbury last night.

"Fully 700 members and friends were present, including priests of the Mission Church and other parishes. The parochial school hall on Smith Street was decorated with red, white and blue electric lights, bunting, streamers of buff and blue and evergreen. At the rear of the head table a large electric illumination spelled 'Welcome.'

"A reception in the parlors and library preceded the banquet. Orchestral music and singing formed part of the program.

"Seated at the head table with President Joseph C. Woods were: David I. Walsh, State Senator from Fitchburg; Dudley Field Malone of New York; Rev. James Hayes, C. SS. R., rector of the Mission Church; Rev. Peter Corr, spiritual director of the association; C. O'Connell Galvin; Rev. Peter Cusick, S.J., of Boston College; Rev. Francis L. Kenzel, C. SS. R., and Rev. Richard Donohoe, C. SS. R., past rev-

erend spiritual director of the association; President George T. Daly of the Young Men's Catholic Association of Boston; President Peter Daly of the Canton Catholic Club, and the association officers.

"Hugh J. McElaney was toastmaster. Father Hayes, the first speaker, said the prosperity of the nation rests on a moral and God-fearing manhood, the goal that the St. Alphonsus Association is striving for.

"Mr. Walsh took for his subject 'The Education of the Citizen.' He said, in part: 'Massachusetts is not yet ready for the sons of immigrants to hold high public office, but the day is not long distant when the barriers will be removed and maybe one of us will hold still higher office than we have sought. I want to show this Commonwealth that the denial of public position to the children of immigrants is costing more than she knows.

"What are the duties and responsibilities of the private citizen? In my judgment he is greater than the highest public official, he can drive out of government bossism and corruption. What is the power and influence that must be exerted to make good citizens? Religion and religious education.

"Our idea in the Catholic Faith is not only men trained and educated, but also of a trained and educated heart and conscience. The greatest questions of today are answered successfully by the man who looks up. Shall this be a government of commercialism or shall it be one of humanitarianism? We have the answer because we have the religion that is training the heart.

"There is but one force that can and is successfully combating socialism and that is the Catholic Church. The same is true of the divorce evil, for in our religion we have the solution.

"Take courage; be a man in the full sense of the word, a man in the meaning of our religion, a man who looks up. Do something somewhere to make life a little brighter, a little happier and a little better for those that are to come, so that this world of ours, when we leave, will be a little better and a little brighter than the day we came into it.'

"Mr. Malone said, in part:

"My fellow-citizens, there never has been a time since the days of the Revolution when really disinterested patriotism was as ardently needed for the protection of our institutions

as it is needed today; there never was a time when the Republic needed citizens who could rise above personal advantage and the spirit of partisanship as it needs them today.

"We have just passed through an ethical revolution in business and politics, and it is a subject of sincere congratulation that we have returned to an independent adoption of many moral principles which imbued and impelled our forefathers.

"We are as prosperous materially as we were before the panic. We do not gamble as much. We are not living as luxuriously as we did. Business men are not making the tremendous profits they made from our extravagances, but there are 200,000 more bank accounts in New York City than there were two years ago, and we are a wiser, a healthier and a more provident people.

"But the great evil and the great danger of today is represented in the general lack of reverence for and indifference to religion. Men are indifferent to religion. Prosperity is killing faith. It would almost be better for the morality of our country that we had religious fanaticism than that we should have lethargy, for one spells life, the other, death.

"That brilliant scholar, historian and statesman, Governor Woodrow Wilson of New Jersey, though himself not a Catholic, in speaking some years ago of the regeneration of society, said:

" "No society is renewed from the top. Every society is renewed from the bottom. The only reason why governments did not suffer dry rot in the Middle Ages under the autocratic system which controlled them was that the men who were efficient instruments of government—most of the officials of government—were drawn from the church.

" "The Roman Catholic Church then as now, was a great democracy. What kept government alive in the Middle Ages was the constant rise of the sap from the bottom, from the ranks—from the rank and file of the great body of the people through the open channels of the Roman Catholic priesthood." " "

The list of speakers at the banquet of 1917, given January 22, included besides the Rev. Father Hayes, the Hon. Samuel W. McCall, Governor of Massa-

chusetts, the Hon. James M. Curley, Mayor of Boston, the Hon. William Charles Adamson of Carrollton, Georgia, Member of Congress and author of the Adamson Eight-Hour Railway Law, and Judge Michael Murray. Congressman Adamson, at the close of his speech, which dealt with the great economic measure which he had originated, made an impassioned plea for practical religious belief in public as well as in private life.

During the Great War, the Association made a proud record along all lines. Besides giving 185 members to the service, it interested itself in every project making for the well-being and happiness of the soldiers and the sailors at home and abroad. The Military Aid Committee of the Association, organized in the autumn of 1917, was composed of the following members: Joseph V. Comerford, Chairman; John J. Counihan, Secretary; Joseph T. Watson, Treasurer; George W. Hoar, and James S. Mahoney. Its object was to look after the needs of the members who responded to the call of our beloved country in the war. Through energetic work this committee raised \$1,920.77, which was expended for the comfort of the members in the Army and in the Navy. Each member who had rallied round the flag, received a comfort kit which contained the following articles: sweater, wristlets, helmet, cigarettes, candy, gum, tooth paste, chocolate, shaving-soap, writing-paper, stamps, envelopes, foot-powder and toilet-soap. The committee followed the members from camp to camp, so that their friends, when they wished to communicate with them, could always find their addresses on the bulletin-board of the Association.

During the season of 1918, Mr. George W. Hoar, member of the Committee, was accidentally killed, and Mr. Joseph V. Comerford, Chairman, was

appointed an ensign in the Navy and assigned to Pelham Bay; the work of the Committee thus fell on Messrs. Watson, Counihan, and Mahony, with Mr. Watson as Chairman. Under his management the St. Alphonsus Association was the first organization in Greater Boston to start a movement for the erection of a permanent memorial to its hero members—a project which was put through with enthusiasm.

On Sunday, April 27, 1919, one of the greatest events in the annals of the Association took place, in the solemn dedication of a solid bronze tablet inscribed with the names of the 185 members who took up arms at the call of President Wilson. The dedicatory exercises began with a Solemn Mass at 8 o'clock, celebrated by the Rev. James Hayes, who was Rector of the Mission Church when most of the boys entered the service. Every member of the Association received Holy Communion. An elaborate musical program was rendered by Prof. Frank E. Fassnacht. During the Mass the names of the four members who had made the supreme sacrifice were read; the buglers in the choir-loft blew taps and the color-bearers lowered the colors. The tense sadness of the moment brought tears to nearly every eye.

After the Mass the members marched to the Association building; those who had served in the Army, were in charge of First Lieutenant John J. Riley; those who had served in the Navy, were under command of Chief Warrant Officer Daniel G. Sheils. A New England breakfast was then given by the Fathers, after which the memorial tablet was blessed by the Rev. Father Kenna. Speeches were made by Gov. Calvin Coolidge, Congressman Tinkham, Capt. Reily, Capt. Hourihan (for Commander Wood), and the Rev. Fathers Kenna, Hayes, Clark, and Murray.

The memorial tablet, 53 by 53 inches, was pronounced by the Regan, Kipp Co., the Boston agents of the Gorham Manufacturing Company of Providence, R. I., to be the finest of its kind ever cast. It now adorns the wall in the foyer of the St. Alphonsus Hall.

On January 19th, 1920, the "Victory Banquet" of the Association took place. Among the speakers were Rear Admiral Benson, U. S. N., Major Hugh A. Drum, U. S. A., who is a member of the St. Alphonsus Association, Captain James J. Raby, U. S. N., the Rev. Michael Dwyer of Rensselaer, N. Y., the Hon. Edward Quinn, Mayor of Cambridge, and Lieutenant Edward Isaacs, U. S. N. Nearly a thousand members and friends of the Association were present.

Rear Admiral Benson, who was appointed Chief of Naval operations in May, 1915, defended the Navy against unjust criticism leveled at it, and declared that "the accomplishments of the Navy in the past two years speak sufficiently for it." He described the system of convoying troops to and from France, and outlined the campaign against the destructive submarine. Most of the work, he said, which closed the Straits of Dover, and over 80 per cent of the North Sea barrage of mines, was done by the American Navy. He was present at the Paris Peace Conference and gathered the impression that if the world was to be saved it devolved on the United States to save it. Major Drum, who was Chief of Staff of the A. E. F., referred to the much-discussed question of the fighting after eleven o'clock on the day the Armistice was signed. He pointed out how difficult it was to get the message to all before the stated hour. Shortly after that time he received a radiogram from the German officers say-

ing: "The Armistice has been signed, please stop the fighting." Major Drum, quoting the figures of the A. E. F., which showed that 30 per cent. of that body were illiterates, advocated preparedness along the lines of better education and more enlightened citizenship.

The Rev. Michael J. Dwyer, former District Attorney of Suffolk County, and for many years a member of the St. Alphonsus Association, captivated the gathering with his eloquent address on "Patriotism and Religion." The various speeches concluded, Father Dwyer rendered several ballads, which brought back the old days when he ranked as one of the best singers in Greater Boston.

Lieut. Edward Isaacs, U. S. N., describing his capture, and escape from a German camp, gave a talk that was full of "thrills." He told of the weird sensation of being held captive in a German submarine for ten days; and, in a nonchalant, matter-of-fact way, rehearsed the story of his attempted escape from a German train, when, plunging through the window, he landed in another train, and received injuries that made further flight impossible. He was awarded a Distinguished Service Medal by the War Department.

A very pleasant smoke talk was held in the rooms of the Association, Sunday afternoon, February 15, 1920. The speakers were Capt. Billy Murray of Harvard, who gave his experiences in football, and Eddie Casey, also of Harvard, who described his trip to the Pacific Coast.

On June 3, the Association tendered a reception to Mr. Arthur Roth, the noted runner, who made a splendid showing in the Marathon conducted April 19, under the auspices of the Boston Athletic Association. Mr. Roth, who has represented the St.

Alphonsus Association on the track for the past four years, has a record which entitles him to compare with some of the best long-distance runners in the country. He won the B. A. A. Marathon in 1916; finished fourth in 1914, and eleventh in 1917. He was the first member of the St. Alphonsus Association to attain a place on the American Olympic Team.

The past spiritual directors of the St. Alphonsus Association have been:

The Rev. Joseph McGrath, C. SS. R.
 The Rev. Francis L. Kenzel, C. SS. R.
 The Rev. Richard Donohoe, C. SS. R.
 The Rev. Peter Corr, C. SS. R.
 The Rev. James J. Lynch, C. SS. R.

The present officers and directors are:

The Rev. William B. Kenna, C. SS. R., *Reverend President*
 The Rev. Joseph P. Leddy, C. SS. R., *Spiritual Director*
 Frank V. Ward.....*President*
 *John J. Counihan.....*President*
 Joseph T. Watson.....*Vice-President*
 Joseph C. Woods.....*Treasurer*
 John W. Grady.....*Secretary*

Directors

†John J. Casey	Charles G. Macullar
John G. Cleary	Stephen H. O'Meara
Joseph M. Conway	John E. O'Neil
Lawrence A. Kelledy	Daniel G. Sheils
Thomas B. Kenney	Richard T. Wyllie
John A. MacDonald, Jr.	

The members of the St. Alphonsus Association, during the 21 years of its existence, have so comported

*Mr. John J. Counihan was chosen President at the annual elections in April, 1920, but resigned some months later, and was succeeded by Mr. Frank V. Ward.

†Resigned.

themselves as to reflect in their lives the lessons taught by the great Saint whose name they bear. May they continue to exercise in the future, as they have exercised in the past, the fruitful apostolate of good example! The record of the Association is a glowing ruby inset in the history of the parish.

THE MISSION CHURCH FIELD BAND.

With the establishment of the St. Alphonsus Association the young men of the parish had been admirably provided for, but so far there was no social organization for working boys under 18 years of age. In order to fill this want Father Hayes, who had always taken the keenest interest in the boys, organized February 5, 1900, with the approval and sanction of Father Frawley, the St. Joseph's Society for Working Boys. The object of the Society was to keep the boys from evil influences of whatever kind and to provide them with wholesome amusement. The lads showed a spirit of appreciation rare for their age, and not only fulfilled the obligations of the Society faithfully, but also formed a warm and lasting personal attachment to Father Hayes.

About ten months later, at a supper given to the boys, Father Hayes conceived the idea of organizing a fife and drum corps from among the members of the Society. In this move he received invaluable aid from Mr. J. M. Fitzgerald, who by long experience as a leader of boy musicians, was admirably qualified for the undertaking. The boys took to the idea at once; practically all of them threw themselves heart and soul into the project and began to devote themselves enthusiastically to the task of learning the instruments. The fife and drum corps soon developed into a field band; and the school hall was devoted to the use of the boys, where every evening they could

practise on the instruments and learn the rudiments of the military drill. The amount of natural talent for music that showed itself among the boys was both surprising and gratifying.

The lads worked so hard and learned so quickly that in about six months the Mission Church Field Band was able to make its first public appearance. On Memorial Day, 1901, the fife and drum corps, in full uniform, high-spirited and enthusiastic, with colors proudly floating to the breeze, escorted the Roxbury Veterans of the Spanish-American War to Holyhood Cemetery. Like crusaders going to fight for a high and holy ideal, the boys marched in exact alignment through the streets of Roxbury and Brookline, and played so well as to reflect lasting credit on the Mission Church.

In the grand parade on the following Labor Day the Mission Church was represented for the first time in the history of Boston by the field band. Scores of the parishioners asserted that they never felt prouder of their church than when they saw the way the boys bore themselves, and especially when they heard the spontaneous bursts of applause with which they were greeted by the people of Boston. It was the well-nigh universal judgment of the spectators that one of the most attractive, if not the most attractive feature of the whole parade was the Mission Church Field Band. The beautiful uniforms and the excellent music of the boys were admired on all sides, while their manly appearance and military carriage were favorably noticed and loudly applauded all along the line.

Eight months later, when the Boston Fusiliers, one of the oldest and most respected military organizations in the State, began preparations for the celebration of their 115th anniversary, three of the leading

brass bands in New England offered their services free of charge, regarding the honor of furnishing the music for such a body of men as sufficient compensation for their work. The officers of the company, however, wrote to the manager of the Mission Church Field Band and asked to have the boys play. These gentlemen said they had seen the lads on Labor Day and had been so favorably impressed by them that they preferred the Mission Church Field Band to any other in New England. Their request was favorably received, and on May 12, the boys met the Fusiliers at the State Armory on Irvington Street, where supper was served at 6:45. After supper ranks were formed and the Fusiliers with their guests, headed by the band, paraded through the principal streets of Boston to Music Hall. After the entertainment given in honor of the occasion, when the Fusiliers were returning to the armory, the band again furnished the music. As soon as ranks had been broken, the soldiers applauded the boys heartily, praised them to the skies and declared themselves not merely pleased but highly delighted with the Mission Church Field Band. Some of the most prominent military men of the State were present, and the general verdict was that the boys were a credit to any organization, civic or ecclesiastical, and that those in charge of the Band need not fear to accept any engagement. The sentiments of the Fusiliers were thus voiced by one of the members who had fought throughout the Civil War: "I have marched," he said, "behind the leading military bands of the country, but never have I marched with more satisfaction and pleasure than tonight behind the Mission Church Field Band."

Another flattering compliment paid the Band in the early days of its existence is found in the fact that it was among the first organizations engaged by

the City of Boston for the grand celebration of Bunker Hill Day, June 17, 1902. The Band led one of the largest divisions of the great Charlestown parade. When the company that held the right of line in the division saw the Band they objected to being led by "a band of boys." They were told by the marshal, however, to give the boys a chance, and, if the music proved unsatisfactory, another band would be furnished them. But before long the marshal was assured that the company was fully satisfied, and, in fact, better pleased with our Band than with any other in the parade. Even the city officials joined in the generous tributes accorded the boys for their spirited playing, fine marching and military appearance. One of them, a member of the City Music Committee, actually went so far as to say that the Mission Church Band made the finest showing of any in the city, that he had changed his position, for the sole purpose of viewing the boys a second time, and that in the future, when there would be a question of the City's engaging bands, the Mission Church Field Band would be one of the first to be considered.

When the Labor Day parade of 1902 was being formed, as many as twenty-one organizations expressed the wish to hire the Band; and when positions in the line were assigned, the Mission Church Field Band had the honor to lead the entire second division. All along the route they were acclaimed with generous plaudits, especially in front of the State House, when they passed the Governor's reviewing stand, through two solid masses of spectators. From the stand at the City Hall the keen eye of Mayor Collins perceived the boys in the distance and watched them intently as they approached. When they had passed he declared: "That band is by far the finest of the

entire parade." Certainly an extraordinary tribute, when we remember that every band in the city of Boston had been engaged to accompany the 18,000 men in line. The following day the newspapers, in their several accounts of the parade, omitted mention of every band except that of the Mission Church.

At the celebration of "Patriots' Day" in historic Salem, in 1903, our Band led the parade. The impression made by the boys is the best told by the following quotation from one of the Boston papers:

"Along the route the sidewalks were crowded with spectators, who applauded several of the companies for their fine appearance and fine marching, and were favorably impressed with the general good appearance of every company in line. The column numbered 2,137 men. The music was furnished by ten bands and eight drum corps, the Drum and Bugle Corps of the Mission Church, Roxbury, making the finest appearance. The corps comprised sixty boys, who played superbly. The aftermath was that four of the organizations taking part applied at once for the services of the band on Bunker Hill Day."

A day or two later one of the highest officials of the city government wrote a letter heartily complimenting the boys and referring to them as "one of the most striking elements of the entire parade."

In its description of the "Old Home Week" celebration in Hull (August 1, 1903), the *Boston Herald* said:

"The music of the first division was made by the Mission Church Field Band of Roxbury. The boys had a full turnout and the drum corps made an excellent appearance and performed well."

The Firemen's Muster in Salem (August 20), with five thousand men in line, came next on the list of triumphs for the Band. The *Salem News* made this remark:

"The Mission Church Field Band accompanied the Red Jackets. They were dressed in blue coats, trimmed with silver braid, white breeches with red stripes, and numbered sixty pieces. They made a big show and were one of the features of the parade."

The climax hit of the season, however, was made September 7, in the Labor Demonstration, in which fourteen thousand men participated. Two of the Boston papers made the following comments:

"The Mission Church Band, composed of boys, was applauded everywhere, the Mayor joining in at City Hall."—*Boston Post*.

"The supply of music in the second division was beyond the average of former years, some five hundred pieces being in line. The Mission Church Band of Roxbury, which marched at the head of the paving department men near the head of the division was given the palm along the route. The band numbered one hundred and six pieces, and the lads dressed in their natty blue uniforms trimmed with white were given hearty applause."—*Boston Globe*.

At the Bunker Hill parade, June 17, 1904, our boys again won proud distinction. Preceded by a score of mounted police the Mission Church Field Band marched at the head of the great parade, round the famous monument, and up and down the streets of Charlestown. At almost every step they were greeted with tumultuous applause.

In August of the same year the Boston *Herald* sent a representative to Father Hayes to ask him to allow the Band to accompany the newsboys to the train on their departure for the St. Louis Exposition. Father Hayes gladly consented; the Band played in its best style, and the *Herald* for August 14 said:

"Not only is the band of this boys' organization one of the largest in the country, but the excellence of its music has received the commendation of several band leaders of

reputation. . . . They were repeatedly cheered along the route yesterday afternoon, to all of which the Drum Major made artistic response."

Two days afterwards, at the G. A. R. parade, the most prominent place, the lead of all Massachusetts State troops, was again accorded the Mission Church Field Band. The soldierly bearing of the boys as they marched in front of the veterans of our wars, won favorable attention from every commander in line.

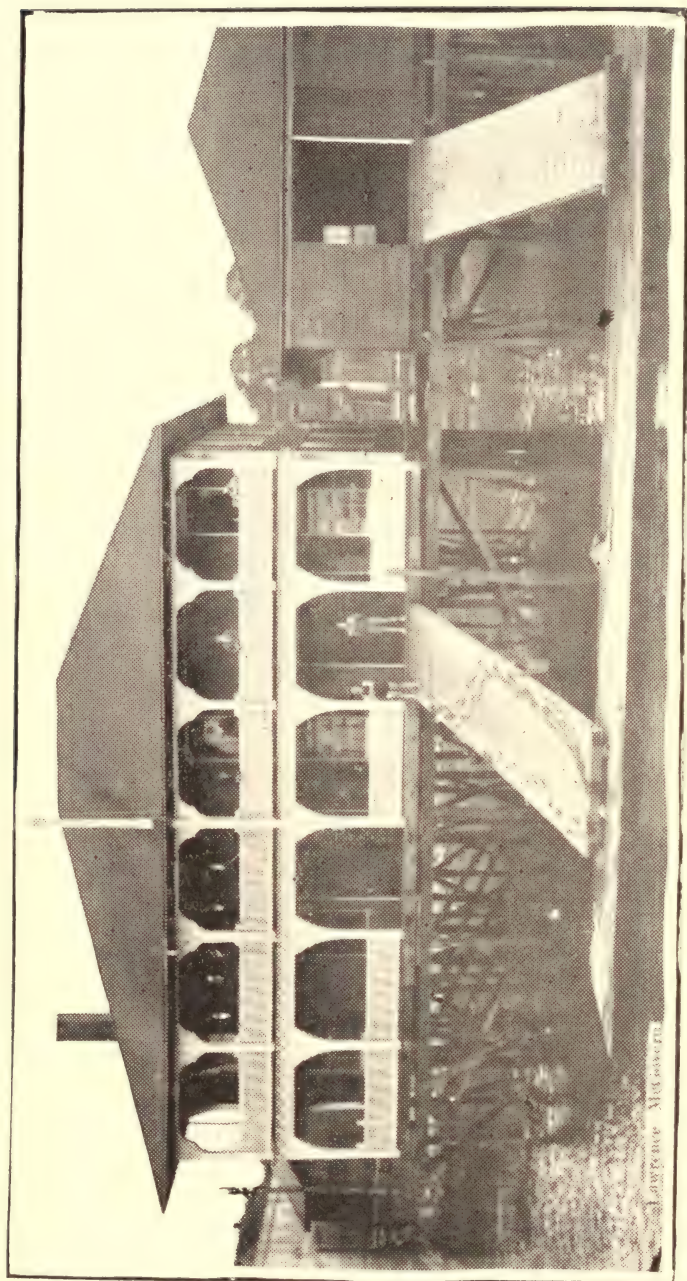
In 1907, in an article on the Bunker Hill parade, the Boston *Globe* said:

"Undoubtedly the one musical organization which attracted the most attention was the Mission Church Band, fife, drum and bugle corps, which not only played fine marching music, but was a veritable parade in itself. The applause which greeted the boys was almost sufficient to drown their music at times."

During the entire week beginning August 5, 1907, the city of Bath, Maine, celebrated the 300th anniversary of American shipbuilding, the first American ship having been built there in 1607. A large body of the citizens of Bath, knowing the Mission Church Field Band by reputation, solicited their services to help make the occasion a success. What the upshot was, the following extract from the Bath *Daily Times* will tell:

"Boys Praised Everywhere, Mission Church Band
Scattered Music Through City.

"The famous Mission Church Field Band of Roxbury, 100 pieces, arrived this morning on the steamer *Penobscot* and was received at the wharf by Rev. R. W. Phelan, and escorted to St. Mary's Church, where the boys will be en-



THE ST. ALPHONSUS BOAT HOUSE ON THE CHARLES RIVER

Lawrence Magazine



THE MISSION CHURCH FIELD BAND
Organized in 1900

THE
PARKMAN BUILDING
36, 38, 40
N. Broadway

tertained during their stay in the city. The band is composed of 100 boys, all expert musicians. J. M. Fitzgerald is leader. . . .

"During the morning the boys gave a concert in Sagadahoc Square which was hugely enjoyed. They then traveled over the local electric line in two special cars. In the afternoon they serenaded Collector Crosby at his home on High Street and were treated to refreshments. The party then proceeded to the residence of Mayor Hughes and serenaded his honor in spirited style. Mayor and Mrs. Hughes entertained many guests during the concert and served the boys with lemonade and sandwiches. The concert closed with the 'Star Spangled Banner,' amid cheers from the vast crowd surrounding the grounds. In the evening the band delighted a large crowd in the park with a two-hour concert, and every number was heartily applauded."

Owing to a demand from the public the boys postponed their departure from Bath for a whole day. In the morning they paraded through the principal streets of the town and in the afternoon gave a concert in the park.

The Band won fresh laurels when, as a special delegation, it traveled to the National Convention of the American Federation of Catholic Societies in Baltimore, in 1914.

On Sunday, September 27, the boys, having made a visit to the Shrine, in order to implore the protection of Our Lady of Perpetual Help, began the journey, in charge of Father Hayes. They arrived at Baltimore the following evening, and on Tuesday morning early called at Convention Hall, to pay their respects to the assembly and to receive their delegate- or guest-badges. In the afternoon the Band took part in the Holy Name parade of the parishes of Baltimore and of the vicinity. The boys were to lead the delegates from Boston, but, unfortunately, the latter were detained by business at the conven-

tion. When it was learned that they would be unable to parade, the Band fell in line at the head of the representatives from St. Mary's Church, Annapolis. As usual, the boys by their fine marching and beautiful music covered themselves with glory. From all quarters they received high encomiums and were loudly applauded when they passed the reviewing stand occupied by Cardinal Gibbons, in front of the historic Baltimore Cathedral.

On Wednesday the Band went by boat to Annapolis and the following day journeyed to Washington, where they had the honor of being received by President Wilson. So favorable was the impression they made on the delegates at Baltimore that they were invited to attend the next convention to be held the following year in Toledo.

On August 12, 1915, the boys, under care of Father Hayes, started on their long trip. That morning they received Holy Communion in a body, and in the afternoon, playing a hymn to the Mother of Perpetual Help, they marched to the Church. After a visit to the Blessed Sacrament the alignment was made, and the boys proceeded to Roxbury Crossing, where they boarded the car for the South Station. At 4:45 they left over the Boston and Albany Line for Buffalo. Before retiring they recited the Rosary in common. On arriving at Buffalo the next morning at 6:30 they repaired to St. Mary's Church, where they heard Mass and received Holy Communion. After touring the city and seeing Niagara Falls they left by boat at 9:00 P. M. for Toledo. They gave a concert in the saloon in honor of the delegates, especially in honor of the Rt. Rev. Bishop McFaul of Trenton, "The Father of Federation." Their music was highly appreciated. The Bishop made an address, in which he congratulated "Boston, its Cardi-

nal Archbishop and the parish which could produce such a Band." At 7:00 P. M., August 15, the boys arrived at Toledo. Led by the Band the delegates marched to the Boody House, the National Headquarters. A little later the Band went to the Union Station, in order to greet the Apostolic Delegate, Archbishop Bonzano. His Excellency was visibly affected by the reception, and cordially thanked the young musicians. On Sunday morning the Band led the line of march from the headquarters to the Cathedral. At 7:30 P. M., the boys appeared at the Coliseum, and on entering the vast edifice met with loud applause. The concert they gave was appreciated very much, and at the close of the mass-meeting they played the accompaniment to the hymn "Holy God."

In August, 1916, the Band went with the Massachusetts delegation to the National Convention of the Catholic Federation in New York. The presence of the three American Cardinals made the occasion a truly historic one. The principal address, a masterpiece of eloquence, was delivered by His Eminence Cardinal O'Connell. As he rose to speak the entire delegation, led by the Mission Church Field Band, sang his hymn, "The Cross and the Flag."

Throughout its whole history the Band has reflected such great credit on the parish that if Father Hayes had never done anything else than organize it, his name would be immortal in the annals of the church, as it is forever enshrined in the affections of the boys. Even though three years have elapsed since he severed connections with the church, they still cling to him, and whenever opportunity presents itself, never fail to visit him. Some of the original members, now married men nearing middle age, delight in being known as "Father Hayes's Boys."

THE ALUMNI ASSOCIATION.

The Alumni Association of the Mission Church School was organized in 1897 by the Rev. John J. Frawley, C. SS. R., with the Rev. Henry Gareis, C. SS. R., as Spiritual Director, and Mr. Henry G. Cleary as president.

"The aim and object of the organization is to strengthen among the members the bonds of friendship formed beneath the roof of their Alma Mater and to keep alive the sacred memories of the happy days spent within its hallowed precincts. This end is to be attained by annual reunions and frequent meetings."

The first of these annual reunions, held July 6, 1898, was marked by a very pleasant entertainment, including an eloquent speech by Father Frawley. At every such gathering since then about 700 members have been present, some coming even from distant cities to honor the occasion.

The greatest event in the history of the Association was the celebration of the silver anniversary of the school, which was observed in November, 1914. On Sunday, the 15th, Solemn Mass of Thanksgiving was celebrated by the Rev. Father Rector Hayes, assisted by the Rev. Charles Hoff, C. SS. R., as deacon, and the Rev. James Lynch, C. SS. R., as subdeacon. The preacher, the Rev. Father Frawley, briefly reviewed the history of the school and paid a well-deserved tribute to the deceased founder, the Rev.

Augustine McInerney, C. SS. R., and to the noble pioneer staff of teachers. The Alumni appeared in splendid numbers at the Mass and entered with unbounded enthusiasm into the spirit and purpose of the commemorative exercises. The Rev. Henry Gareis came from Ilchester, Maryland, in order to take part in the festivities.

The following evening, the 17th annual reunion, silver-tipped in scope and character, brought the celebration to a brilliant close. At the reception, which took place in St. Alphonsus' Hall at 8:00 P.M., nearly a thousand members were present. The appearance of the Rev. Father Gareis and of Sister Thomasine (Superior of the school from 1900-1904) was a source of unfeigned delight to the happy company. After the reception a brief comedy, entitled, "The Wayside Inn," was rendered by the Dramatic Committee. Thereupon followed an address of welcome by the President, Mr. John J. Sullivan. Father Rector Hayes then made a beautiful speech, at the close of which he read several letters of congratulation from the original staff of teachers, in which they expressed regret at their inability to be present, and offered best wishes to the Alumni. Father Frawley felicitated the organization on the success it had achieved, and Father Gareis indulged in a vein of pleasant reminiscences. The Alumni and their guests then repaired to the school hall, where an elaborate supper was served by the caterer, Mr. John Gouldin. The last number on the program was a reel of motion-pictures portraying the lighter side of life. The Reunion of 1914 was an event of triumph and an occasion of rededication to the high ideals for which the school and the Alumni Association stand.

The Alumni glory in the fact that on their roster glisten the names of 26 priests, 20 Redemptorist

seminarians, 100 nuns, and hundreds of good fathers and mothers who have transmitted to their children the precious heritage of a truly Christian life, the cardinal principles of which they learned in happy school days at the feet of their devoted teachers.

From a material standpoint also, the Alumni have done their full duty by the church. By their frequent entertainments, their whist parties, and their active cooperation in the various fairs that have been held from time to time, they have rendered notable financial assistance. Whenever help was needed, they have stepped forward in solid phalanx, and in glorious unanimity, have aided the cause with head and hand and heart.

By their patriotic activities during the Great War, they have given the lie to the base and baseless accusation that parochial schools do not teach love of country. To the Red Cross Association the Alumni gave, in 1917, \$825; in May, 1918, \$13,187.30; at Christmas, 1918, \$1,251, making a total of \$15,154.30. To the War Savings Drive of 1918, they subscribed 2,709 cash pledges with a value of \$19,965.96. But, best of all, to the service of our country they gave nearly a thousand boys.

In almost every line of endeavor, the history of the Alumni is high-lighted with substantial victories for parochial school education.

The former spiritual directors of the Association have been:

The Rev. Henry Gareis, C. SS. R.....	(1897-1910)
The Rev. William V. Knell, C. SS. R.....	(1910-1915)
The Rev. James J. Lynch, C. SS. R.....	(1915-1920)
The Rev. John Shaughnessy	(1920-1921)

The present officers are:

<i>The Rev. President</i> , William B. Kenna, C. SS. R. (Rector)	
<i>President</i>	John Casey
<i>Vice-President</i>	Sadie Cordingley
<i>Secretary</i>	Jennie Dooley
<i>Treasurer</i>	James Sullivan

Board of Government:

John Downey	Lucy McKenzie
John Counihan	Lillian Clark
Frank McGeough	Mary Gorman
James Shannon	Mary Conway
Patrick Colleran	Katherine Keane

The Guild of Our Lady.

We have noted the growth of various activities in the parish tending towards the advancement—social and intellectual—of the classes of the community especially interested. The school had its Alumni Association; the working boys were organized into a strong corps, with a band noted throughout New England for the skill and the gentlemanly conduct of the members; the young men were in possession of a newly built club-house, a magnificent tribute to St. Alphonsus, under whose patronage the Association grew in strength and numbers.

It would seem that every need of the community had been met, but, reviewing the works he had reared, the Very Reverend John J. Frawley, C. SS. R., then the spiritual head of the Mission Church parish, was not satisfied. He said there was yet one division of his people for whom nothing special had been done, though they had worked for all the others to assure their success. Calling together the women and the girls of the parish, the Rev. Father Rector outlined his plans for their benefit. He proposed to found an association that would afford social enjoyment, while having as its chief aim the providing of educational facilities—literary, musical and industrial. The project was warmly approved, and plans for the development of the work went forward rapidly.

The following officers and directors were appointed by the reverend founder:

Very Rev. John J. Frawley, C. SS. R.	<i>Honorary President</i>
Rev. Henry Mohan, C. SS. R.	<i>Spiritual Director</i>
Miss Mary B. O'Sullivan	<i>President</i>
Miss Rose V. Collier	<i>Vice-President</i>
Miss Mary E. Kelley	<i>Treasurer</i>
Miss Louise Lyons	<i>Secretary</i>

Directors

Misses Margaret C. Brawley, Mary Crosby, Annie Cullen, Agnes G. Daley, Katherine Dowling, Sabina Egan, Mary Garritty, Mary Gormley, Delia Killion, Annie McCarthy, Charlotte McKenney, Katherine McKenzie, Margaret Whalen, Ellen Whelton.

With a few exceptions, these ladies formed the official staff during the period of the Guild's existence. After a two-year term Miss O'Sullivan was succeeded by Miss Killion as president; Miss McKenzie assumed charge when Miss Killion retired. Miss McKenney succeeded Miss Collier in the vice-presidency and Miss Brawley was appointed secretary, succeeding Miss Lyons.

So many associations were already in operation that the question of a name for the new organization was a problem—happily solved by dedicating it to the Exemplar of Catholic womanhood, and thus "The Guild of Our Lady" took its place in the life of the parish.

The large brick building on St. Alphonsus Street, that had served as a temporary rectory, was converted speedily into the handsomest, most finely appointed club-house for Catholic women in the States. The informal opening, January 13, 1904, is still remembered as one of the most enjoyable social affairs ever held in the parish.

Nothing that could add to the attractive and practical usefulness of the Guild had been omitted—thanks to the energy and great-hearted generosity of

the reverend founder. There were beautifully furnished reception-rooms, a well stocked library, classrooms, tea-room for small social gatherings, a spacious assembly-hall, fully equipped gymnasium, and a kitchen that figured largely in winning for the Guild a reputation for hospitality. The spiritual influence of such an ideal community center was suggested on every side, from the statue of Our Lady greeting each comer to the pictures adorning the walls, and the blessing of the Holy Father on the members and their work. The motto of the Guild: "Serve God and be cheerful" was carried out practically in a spirit of helpfulness and unity among the members.

The membership roll included representatives of almost every craft and profession open to women. There was an abundance of talent, always cheerfully placed at the service of the Guild when the need arose. We wish that space would permit individual mention of the volunteer teachers and other members whose work produced splendid results, ably supplementing the paid staff of instructors.

Classes were opened in music, singing, elocution, French, dressmaking, millinery and embroidery; a reading circle met weekly and lecture courses, free to members and their friends, attracted large numbers.

Among the distinguished speakers who addressed the Guild were the Very Rev. William G. Luecking, C. SS. R., then Superior of the Baltimore Province, the Very Rev. Francis Clement Kelley, head of the Extension Movement, the Rev. Michael Scanlon, the Rev. Hugh F. Blunt, Seamus McManus, the Hon. Joseph Sheehan, the Hon. Thomas Dowd, Miss Katherine Conway, Miss Mary C. Mellyn, Miss Mary Catherine Crowley, Miss Anna Seaton Schmidt.

With the purely intellectual features of the Guild there were blended the social and recreational. Whist parties, original dramas, concerts, guest-nights and other pleasurable gatherings, helped to make the Guild a very busy and happy community center.

Too much cannot be said in praise of Father Mohan's work for the Guild during the brief time he remained in charge. In the midst of his activities he was summoned to another field of labor, and the Rev. A. J. Duke, C. SS. R., succeeded him. During his term of office, Father Duke developed not only a marked capacity for financial administration, but also a fine talent as a lecturer on Sacred Art. His lectures filled the assembly-hall throughout the course.

We have referred before to the spirit of unity among the members of the Guild that contributed so materially to the success of the work, but more than all and above all other factors was the inspiration of Father Frawley's presence—the encouragement he was ever ready to give. It is a pleasant memory to recall the quick, glad welcome that greeted his entrance when, after a day of arduous effort, Father Rector dropped into the Guild to see how everything was going on. Passing from room to room, he had a cheery word for all, or a witty comment that made even the official staff forget their difficulties. Often the Reading Circle had the pleasure of hearing Father Frawley speak, or read from a favorite author. Another evening the elocution class or the mandolin club would claim his attention or the sewing classes would proudly exhibit their skill. Everyone was sure of his interest. One memorable evening the beloved founder made his accustomed round of the classes, leaving, as usual, courage and happiness in the hearts of all. The next evening: "Father Rec-

tor is gone!" was the explanation of the gloom that, for once, had settled on the Guild.

Following the example of his predecessor, Father Hayes gave generous support to the Guild interests, leaving no means untried to promote its welfare. When Father Duke was appointed Rector of St. Peter's Church, St. John, N. B., Father Hayes designated Father Kenzel, and later Father Hoff, to take charge of the Guild. Both put devoted effort into the work; but a problem gravely affecting the future of the Guild had arisen in the parish.

The school building on Smith Street had become overcrowded. Many more pupils were asking for admission. How to accommodate them became a serious problem. The Guild offered the only solution. The third floor of the building was already occupied by primary classes. "More room" was still the urgent demand. The children must be provided for. The Guild was not a necessity. The governing board met the issue squarely. First one room, then another was yielded up, until at last the entire building was converted to school purposes. The Guild as a distinct body ceased to exist, but its influence on the social life of the parish endures in the many friendships formed in its genial atmosphere. In another way, the beautiful club-house is carrying out the aim of its founder, who built deep and strong the foundations of Christian education under the patronage of Our Lady of Perpetual Help.

The Mission Church Choir

“Like an image on the waters, which is ever the same, though the waters ever flow,” the Choir, through its many changes of leadership and of membership, has always rendered generous and noble service. At every period of the church’s existence, the organists and the choir members have contributed substantially to the beauty and solemnity of Divine worship and have made the sacred music what the Church intends it to be—an instrument of prayer and pious affection.

In the past the following ladies and gentlemen have served in the dual capacity of organist and choir-director: Dr. Hart, Dr. Werner (who composed a hymn book), Mr. F. N. Seibold, Miss Mary E. McGowan, Mr. E. J. Dooley, Mr. James T. McLoughlin, Mr. Edward McGoldrick, Miss Nellie McCarthy, Mr. Meisner, Mr. Thomas Waterson, Mr. A. Bartschmitt, Miss Nellie McCormack, Mr. William J. Finn, Mr. O’Brien, and Mr. Gannon, brother of the Rt. Rev. Bishop Gannon of Erie, Pa.

It is worthy of special record that Mr. W. J. Finn, now the Rev. W. J. Finn, C.S.P., leader of the famous Paulist choristers, organized the male choir in October, 1902, under the direction of Father Frawley. In this point the latter anticipated by more than a year the law of Pope Pius X, enacted November 22, 1903.

The Mission Church Choir, as at present consti-

tuted, was organized in 1910, by our present able and experienced organist, Prof. Frank E. Fassnacht, who has filled the position for twelve years — longer than any other in the history of the church.

The Girls' Choir is composed of about 50 pupils chosen from the higher grades of the parochial school. They sing regularly at the Saturday evening devotions and at the 7 o'clock Mass on Sunday. Conjointly with the adult members of the male choir, they render on Palm and on Passion Sunday evenings "The Seven Last Words" by Dubois, and "Olivet to Calvary" by Maunder. On these occasions the church is always overcrowded, and common report has it that lovers of artistic music come from far and near, in order to hear the rendering of the sublime themes.

The principal choir of the church is made up of about 25 men and 60 boys. The latter, carefully chosen from the school, have reached, through painstaking and persevering efforts on the part of Prof. Fassnacht, as high a standard as any other boy choir in Boston. This proficiency involves daily laborious practice, but the fruits of the grinding toil are manifest in a beautiful execution of some of the most difficult Masses and other sacred productions in the catalogue of Church Music.

Speaking of one of the notable achievements of the choir, the *Pilot* for June 22, 1912, said:

"The choirs of the Mission Church gave an unusually good recital of church music on Sunday evening last. Under the able direction of the organist, F. E. Fassnacht, the numbers were rendered with splendid effect. The tone quality of the boy sopranos was of the purest quality, more especially in the high register. The rendition of the vesper psalms in false bordon style by the entire choir was in accordance with the spirit of present requirements in vesper music. Mr. Fassnacht's two selections on the magni-

ficent organ were very happily chosen and played with great ease and skill. The introduction of the girls' chorus was a most agreeable feature of the evening's program."

The adult members of the male choir are:

Frank O'Meara	Edmund Devlin
Thomas H. F. Murphy	Joseph M. Weidmann
Thomas Rafter	Thomas A. Scanlan, Jr.
Edward B. Manning	Thomas W. Kerr
Michael Bradley	John McGrath
Arthur Murphy	Patrick A. Cronin
J. J. Rochefort	Joseph Mulvey
Joseph J. Gormley	Joseph Walsh
Joseph Graber	F. L. Fassnacht
Thomas Lannon	Joseph Dillon
Joseph Lannon	Daniel Prendergast
	Philip Wallace

Members of the Girls' Choir:

Eileen Ahern	Mary Barrett
Rose Barrett	Mary Bowen
Esther Buchanan	Anna Brannen
Catherine Buckley	Helena Burke
Edna Buttimer	Kathleen Cleary
Mary Coyne	Elizabeth Cooney
Helen Colleran	Margaret Desmond
Mary Duggan	Catherine Downey
Lillian Ferriter	Frances Fassnacht
Mae Fallon	Laura Fallon
Margaret Fallon	Mary Flannery
Josephine Gorman	Teresa Goetten
Constance Grant	Mary Hughes
Catherine Hagerty	Helen Huban
Helen Lorden	Helen Leonard
Helen McCarthy	Elizabeth Murray
Florence McNichols	Mary McGillicuddy
Julia McGillicuddy	Mary McDonald
Mary Manning	Loretta Phinn
Elsie Phinn	Catherine Pierce
Margaret O'Leary	Mary Sullivan
Paulene Shea	Catherine Somers

Mary Stone	Teresa Sullivan
Madeline Wing	Lillian Wing
Gertrude Whelan	Mary Welsh
	Mary Hallisey

May the great St. Cecilia obtain for Prof. Fassnacht and all the members of the choir God's best blessings!

The Ushers.

The ushers, 28 in number, work in two sections. In their operations they alternate between the upper church and St. Gerard's Chapel. Every member of both divisions is on duty every Sunday throughout the year. To handle such large crowds as frequent the church requires tact, intelligence, and great patience. The ushers, past and present, have uniformly shown themselves so firm, yet so considerate and courteous in the discharge of their duties as to merit the gratitude of both priests and people.

The personnel of the two corps of ushers is as follows:

William O'Regan
Patrick Daley
Patrick Murphy
Dennis McGowan
Jeremiah Murphy
Nicholas Hayden
Bernard Colleran
John Dillon
Joseph Walsh
Dennis Dooley
John E. Kuhn
Michael Stone
Charles Nicholson
Patrick Cotter

Cornelius Mahoney
John F. Downey
John J. Connell
Thomas Tobin
Ambrose Woods
Henry Rochefort
Patrick Finan
William Volk
Frank Burke
Aaron Tapp
John McKenzie
Joseph Dooley
John W. Grady
Michael Flannigan

May Our Blessed Mother reward them a hundred-fold and conduct them to a high place in the eternal kingdom of Her Son!

SOME PARISH ACTIVITIES.

Hospitals.

The following hospitals, all of which are located within the parish limits, are attended regularly by the Fathers:

- | | |
|-------------------------|--------------------------|
| 1. Peter Bent Brigham | 2. Robert Bent Brigham |
| 3. Good Samaritan | 4. Women's Massachusetts |
| 5. Elks' | 6. Baptist |
| 7. Cushing | 8. Children's |
| 9. Infants' | 10. Psychopathic |
| 11. Huntington (Cancer) | |

Of these hospitals the biggest and the busiest is the Peter Bent Brigham. Every day, except Sunday, the Father in charge spends practically the whole morning there.

The number of hospitals in the parish is so large, because in it is situated the best site in the city for such institutions, the summit of Parker Hill; and also because the Harvard Medical School, round which the hospitals wish to center, is within our limits.

Confessions of Nuns.

The Fathers serve as ordinary and extraordinary confessors to the three following religious institutes:
School Sisters of Notre Dame, Smith Street, Roxbury
(35 nuns).

Sisters of St. Joseph, St. Thomas', Jamaica Plain (20 nuns).

Sisters of St. Francis, St. Elizabeth Hospital, Brighton, Mass. (40 nuns).

As ordinary confessors only, to the five following:

Roxbury Academy, Sisters of Notre Dame (67 nuns, 150 pupils).

House of the Good Shepherd, Roxbury (59 Sisters of the Good Shepherd, 42 Magdalenes).

St. Regis Convent, Canton, Mass., Sisters of St. Joseph (24 professed nuns, 35 novices).

Discalced Carmelite Sisters, Roxbury (19 professed nuns, 3 novices).

Sisters of Charity, St. Peter's, Dorchester (22 nuns).

As extraordinary confessors only, to the six following:

Sisters of St. Joseph, St. Mary's, Charlestown (17 nuns).

Sisters of St. Dominic, St. Francis De Sales', Charlestown (25 nuns).

Sisters of St. Joseph, Mt. St. Joseph's Academy, Brighton, Mass. (61 professed nuns, 39 novices).

Sisters of St. Joseph, Williams Memorial Church, Framingham, Mass. (5 nuns).

Sisters of St. Joseph, Immaculate Conception Convent, Stoughton, Mass. (8 nuns).

Sisters of St. Joseph, Boston School for the Deaf, Randolph, Mass. (32 nuns).

Masses at Convents.

The Fathers say Mass, as indicated, at the following religious houses:

Sisters of Notre Dame, Roxbury Academy—Daily.

School Sisters of Notre Dame, Smith Street, Roxbury—Daily except Sunday.

Sisters of the Good Shepherd, Roxbury—Sunday, Monday, and holy days of obligation.

Discalced Carmelite Nuns, Roxbury—Daily.

Sunday Work.

“Bearing the burden of the day and the heats.”

The following schedules will give the reader an idea of the amount of work done by the Fathers at home and abroad on Sunday. The first Sunday of February and the first Sunday of August are offered as specimens. They were drawn by lot, not designedly selected.

SEPTUAGESIMA SUNDAY, FEBRUARY 1, 1920.

Masses at Home

5:30—Very Rev. Father Rector
 7:00—Rev. Father Gilhooly
 8:00—Rev. Father Mulheran

 8:30—Rev. Father McDonnell

 9:00—Rev. Father Mulheran

 10:00—Rev. Father Dooper
 10:30—Rev. Father Lynch (Chapel)
 11:30—Rev. Father Lynch (Chapel)
 11:30—Rev. Father Dooper

Sermons

Rev. Father Dugal
 Rev. Father Conway
 Very Rev. Father Rector
 tor
 Rev. Father McDonnell
 Very Rev. Father Rector
 tor
 Rev. Father Roche
 Rev. Father Lynch
 Rev. Father Lynch
 Rev. Father Roche

Masses Abroad.

Good Shepherd Convent....	Rev. Father Roche
Notre Dame Convent.....	Rev. Father McDonnell
Carmelite Convent.....	Rev. Father Dugal
St. Benedict's, Somerville..	Rev. Father Dugal (10:30)
St. Aiden's, Brookline....	Rev. Father Gilhooly (9:00)
St. Aiden's, Brookline....	Rev. Father Wheelwright (10:00 and 11:30)

Williams Memorial Church.	Rev. Father Gunning
St. Charles's, Waltham....	Rev. Father Leddy
St. William's, Dorchester..	Rev. Father Conway
St. Mary's of the Angels..	Rev. Father Vollmer
St. Mark's, Dorchester....	Rev. Father Schneider
St. Joseph's, Taunton....	Rev. Father Treanor
Wellington	Rev. Father Shaughnessy

Distribution of Holy Communion.

- 5:30—Rev. Fathers McDonnell and Dugal.
 6:15—(Convent), Rev. Father Gilhooly.
 7:00—Very Rev. Father Rector, and Fathers Mulheran,
 Conway, and Wheelwright.
 8:00—Very Rev. Father Rector, and Fathers Lynch,
 Dooper, and Roche.
 8:30—Fathers Lynch and Roche.
 9:00—Very Rev. Father Rector, and Fathers Lynch,
 Dooper, and Roche.
 10:00—Rev. Father Roche.

Benediction of the Blessed Sacrament.

- Good Shepherd Convent.....Rev. Father Roche
 Notre Dame Convent.....Rev. Father Wheelwright
 Notre Dame Academy.....Rev. Father Schneider

TENTH SUNDAY AFTER PENTECOST, AUG. 1, 1920.

Masses at Home

- 5:30—Very Rev. Father Rector
 7:00—Rev. Father Tobin
 8:00—Rev. Father McCarthy
 8:30—Rev. Father McDonnell

 9:00—Rev. Father Vollmer
 10:00—Rev. Father Shaughnessy
 10:30—Rev. Father Schneider
 (Chapel)

Sermons

- Rev. Father Dugal
 Rev. Father McDonnell
 Rev. Father Vollmer
 Rev. Father Shaugh-
 nessy
 Rev. Father Connell
 Rev. Father Gilhooly

 Rev. Father Mulheran

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11:30—Rev. Father Gunning
(Chapel)

Rev. Father Mulheran

11:30—Rev. Father Lynch

Rev. Father Gilhooly

Masses Abroad.

Good Shepherd Convent, Roxbury. Rev. Father Gilhooly
Carmelite Convent, Roxbury. Rev. Father Mulheran
Hampton Beach, N. H. Rev. Father Sanderson
Hampton Beach, N. H. Rev. Father Wheelwright
Houghs Neck, Mass. Rev. Father Conway
St. Peter's, Cambridge. Rev. Father Leddy
Notre Dame Academy, Roxbury. . Rev. Father Connell
Kittery, Maine. Rev. Father Leonard
Hyannis, Mass. Rev. Father Turner
Wareham, Mass. Rev. Father Collins
Danvers, Mass. Rev. Father Dugal
St. Joseph's, East Boston. Rev. Father Roche
Notre Dame Convent, Roxbury. . . Rev. Father Dooper

Distribution of Holy Communion.

5:30—Rev. Fathers Mulheran and Dugal.
7:00—Rev. Fathers Vollmer, McDonnell, Schneider, and
Shaughnessy.
8:00—Rev. Fathers Vollmer, Gunning, Schneider, and
Shaughnessy.
8:30—Rev. Fathers Lynch and Gilhooly.
9:00—Rev. Fathers Lynch, McDonnell, Gunning, and Mul-
heran.
10:00—Rev. Father Gilhooly.

Benediction of the Blessed Sacrament.

Good Shepherd Convent. Rev. Father Schneider
Notre Dame Academy. Rev. Father Vollmer
Notre Dame Convent. Rev. Father Shaughnessey

Note: The Rev. Fathers Leonard, McCarthy, Connell, Sander-
son and Tobin were not members of the community, but guests
who kindly volunteered their services.

LENTEN SERMONS

1920.

Sunday

St. Joseph's, Maplewood, Mass... Rev. Father Vollmer
 St. Francis', South Weymouth,
 Mass. Rev. Father Leddy
 Sacred Heart, West Lynn, Mass.. Rev. Father Gunning
 Mission Church (St. Gerard's
 Chapel) Rev. Father Mulheran
 Mission Church (Upper Church). Very Rev. Father Rector

Tuesday

Sacred Heart, Fall River, Mass... Rev. Father Mulheran
 St. John's, Concord, N. H. Rev. Father Gunning
 St. Charles's, Woonsocket, R. I. ... Rev. Father Gilhooly
 St. Joseph's, Laconia, N. H. Rev. Father Wheelwright
 Sacred Heart, So. Natick, Mass... Rev. Father Leddy

Wednesday

Immaculate Conception, Ports-
 mouth, N. H. Rev. Father Wheelwright
 St. Monica's, South Boston. Rev. Father McDonnell
 St. Michael's, Avon, Mass. Rev. Father Shaughnessy
 Our Lady, Help of Christians,
 Newton, Mass. Rev. Father Lynch
 Blessed Sacrament, Providence,
 R. I. Rev. Father Gilhooly
 Manchester Cathedral, N. H. Rev. Father Gunning

Friday

St. Matthew's, Dorchester, Mass... Rev. Father Vollmer
 Sacred Heart, Newton Center,
 Mass. Rev. Father Gunning

Good Friday

Sacred Heart, Fall River, Mass... Rev. Father Turner
 Sacred Heart, South Natick, Mass. Rev. Father Leddy

St. Monica's, South Boston.....	Rev. Father McDonnell
St. Michael's, Avon, Mass.....	Rev. Father Wheelwright
Our Lady, Help of Christians, Newton, Mass.....	Rev. Father Lynch
St. Joseph's, Maplewood, Mass...	Rev. Father Vollmer
St. Francis', So. Weymouth, Mass..	Rev. Father Conway
Manchester Cathedral, N. H.....	Rev. Father Gunning
St. John's, Concord, N. H.....	Rev. Father Treanor
Blessed Sacrament, Providence, R. I.	Rev. Father Gilhooly
Mission Church.....	Rev. Father Shaughnessy
Immaculate Conception, Ports- mouth, N. H.....	Rev. Father Dugal

PARISH STATISTICS.

Number of Baptisms (April 8, 1883-Dec. 31, 1920)	12,517
Number of Converts (April 8, 1883-Dec. 31, 1920)	1,121
Number of Marriages (April 8, 1883-Dec. 31, 1920)	2,181
Number of First Communion (April 8, 1883-Dec. 31, 1920)	9,964
Total Number of Communion (Jan. 29, 1871-Dec. 31, 1920)	6,322,000

OUR BLESSED MOTHER'S OWN.

One of the most beautiful passages in the whole range of Sacred Scripture is that which describes the call of the Apostles by the lakeside. The morning light had broken bright and clear over the shifting and shimmering waters of the Lake of Genesareth when Christ, "like a vision of glory," appeared on the glistening shore, and called His disciples, first one, then another, to the sublime task of following in His footsteps; and in the simple, yet sublime words of the Evangelist, "leaving all things they followed Him."

In substance and in main outline, that touching scene has been reenacted hundreds of times over in the lives of the children of the Mission Church. At the call of the same loving Saviour, they, too, have gone forth, most of them in mere childhood, to tread the path marked out by Him, who when His hour had come, bade a fond adieu to His Blessed Mother, and left the sacred retreat of Nazareth, in order to begin the work appointed unto Him by His heavenly Father. Now, it was the little altar-boy, just out of school, who heard the loving invitation, and who, in joy of spirit, answered, "Behold! here I am; send me." Again, it was some beautiful girl, with "the royal heart of innocence," who casting aside the alluring prospects which the world held out to her, exclaimed: "The kingdom of the world and all ornaments of the earth I have despised for the love of Jesus Christ; whom I have seen, whom I have loved,

in whom I have believed, towards whom my heart inclined," and—the farewells were spoken with exemplary resignation.

Years of anxious care and worry for the parents roll by; but at last the scene shifts to one of radiant glory. In some distant chapel, a mitred figure acting in the plenitude of the priesthood, imposes consecrated hands on the head of the young Levite, and the little altar-boy of former days, becomes a priest forever according to the order of Melchisedech; or a fervent novice, trained in the principles of the religious life, as Gamaliel was trained by St. Paul, kneels before the altar of the Most High God, and in faltering accents pronounces the holy vows which bind her forever to the service of her Crucified Spouse.

One of the strongest proofs that a parish has been blessed by God is to be found in the number of her children who have been enrolled in the ranks of the priesthood, or who have embraced the religious life. Proceeding on that principle, we are surely justified in asserting that in this, as in other points, Almighty God out of love for His Holy Mother has singularly favored the Mission Church Parish. To Our Lady of Perpetual Help, under God, we must ascribe the extraordinary number of vocations to the priesthood and to the religious life which the parish has fostered. It is the sacred influence going forth from the Shrine of Our Blessed Mother that enlightens the minds and moves the hearts of so many of our boys and of our girls to devote their lives to the service of God as priests or religious. To Her, therefore, be the honor and glory which arises from the splendid showing which the Mission Church Parish has made in this respect.

In drawing up the tables of priests and of religious which follow, we have been careful not to make larger claims than we can substantiate, and have, therefore,

omitted the names of about forty Redemptorists, priests and seminarians, who owe their vocation, humanly speaking, to the influence exercised by the Mission Church, but who were not members of the parish. In the case of female religious, in order to make assurance doubly sure, we wrote to the Superiors of the different orders requesting them kindly to send us the names of their subjects who belonged to the Mission Church Parish. If in spite of this precaution, the names of some who were not from the parish appear here, our defense is that we felt justified in publishing every name contained in a list sent to us as official by the competent authorities.

REDEMPTORIST PRIESTS

Rev. John J. Frawley	Rev. Paul Dugal
*Rev. Joseph Cunningham	*Rev. Victor Burns
Rev. Michael J. Sheehan	Rev. Patrick J. Downey
Rev. Peter Doyle	Rev. Richard Keenan
Rev. Martin Mulligan	Rev. John Hegarty
Rev. Charles Nolen	Rev. William C. McCarthy
*Rev. James Doyle	Rev. John Shaughnessy
Rev. Richard O'Regan	Rev. Thomas Tobin
Rev. Cornelius Warren	Rev. John Murphy
Rev. Joseph Krickser	Rev. Joseph Lorden
Rev. John Toohey	Rev. John Waldron
Rev. John O'Leary	Rev. John Sephton
Rev. John O'Regan	Rev. George Acres
Rev. Stephen Ahern	Rev. John R. O'Brien
Rev. Edward Holland	Rev. Francis Neville
Rev. James Lynch	Rev. Thomas Lapsley
*Rev. John Phinn	Rev. John Prendergast
*Rev. Henry Murphy	Rev. Nicholas Hayden
Rev. Joseph Murphy	Rev. Thomas Cronin
Rev. Francis Murray	Rev. Francis Walsh
Rev. Charles Crowe	Rev. Joseph Daley
Rev. Patrick McGowan	Rev. Joseph Fitzsimmons
Rev. George Conway	Rev. Albert Waible
Rev. John O'Keefe	

*Dead.

SECULAR PRIESTS

Rev. Francis Cunningham	*Rev. John W. F. Power
Rev. George A. Crimmen	Rev. Ambrose Walker
Rev. Walter Mitchell	Rev. Patrick Scannell
Rev. Thomas O'Dowd	Rev. Robert J. Manning
Rev. J. Walter Lambert	Rev. John O'Connor
Rev. William O'Connor	

JESUIT FATHERS

Rev. Aloysius M. Thibbitts

FRANCISCAN FATHERS

Rev. Paul Neville

PASSIONIST FATHERS

Rev. Father Gregory (Edward Donohue)

REDEMPTORIST SEMINARIANS

*Timothy Sheehan	Thomas Sullivan
*John Burns	Jeremiah Scannell
*Joseph DeCoste	Jeremiah Hurley
*Edward Sephton	Edmund Bowen
Geoffrey Stone	Matthew Tobin
William Stanton	Edmund Murphy
Timothy Cronin	Eugene McGillicuddy
Joseph Driscoll	Peter Hines
Walter Reilly	James Gilmore
Henry Goetten	Thomas Waldron
William Greene	John F. McCarthy
Dennis Scannell	James T. Connolly
Joseph Douglas	D. Andrew Rush
	William Fitzgibbon

JESUIT SCHOLASTICS

Daniel Sullivan	Raymond Sullivan
Raymond McInnis	John Reed
Paul Conway	Russell Sullivan
John Collins	Harold Sullivan

*Dead.

VINCENTIAN SEMINARIANS

Gerard Murphy Edward M. Shannon
James J. Salway

PASSIONIST SEMINARIANS

Confrater Francis (John Shea)

REDEMPTORIST BROTHERS

*Bro. Alphonsus Knaup	Bro. Columba Mahoney
Bro. Stanislaus Murphy	Bro. Vitus Martin
Bro. Alban Cuddihy	Bro. Innocent Carrol
Bro. Xavier Heslan	Bro. Matthew Mikutovitch
*Bro. Timothy Mahony	Bro. Giles Phelan
*Bro. Oswald Fitzpatrick	Bro. Majella Reardon
Bro. Dominic Haley	Bro. Ferdinand Connors
Bro. Philip Doyle	Bro. Mathias Mathis
Bro. Francis Leary	

BROTHERS OF CHARITY

Brother Telesphore (Francis J. O'Hare)

XAVERIAN BROTHERS

Brother Harold (John O'Hare)

SCHOOL SISTERS OF NOTRE DAME

Sister Mary Dymnette Norton
Sister Mary Assumpta Joyce
Sister Mary Relindis Lindermann
Sister Mary Martin Mulligan
Sister Mary Grace Sullivan

*Dead.

Sister Mary Joanela Driscoll
Sister Mary Lucida Dooley
Sister Mary Coeline Lyons
Sister Mary Nola Colahan
Sister Mary Agatha Burns
Sister Mary Berchmanna O'Regan
Sister Mary Maurice Flood
Sister Mary Virginia McElroy
Sister Mary Theophane Donovan
Sister Mary Victor Burns
Sister Mary Paraclete Mahan
Sister Mary Gerardine Hoban
Sister Mary Michaeline Power
Sister Mary Timothea O'Brien
Sister Mary Harriet Callahan
Sister Mary Kevin Lyons
Sister Mary Regis Garrity
Sister Mary Theonilla McDonald
Sister Mary Eduardo Hayes
Sister Mary Vebantia McNeil
Sister Mary Denise Dooley
Sister Mary Martina Martin
Sister Mary Harold Sheerin
Sister Mary Sperta Colleran
Sister Mary Isidora Condon
Sister Mary Basilides White
Sister Mary Bertran Conroy
Sister Mary Leon Walter
Sister Mary Memoria Hearn
Sister Mary Brendan Burns
Sister Mary Lazarine Ginnety
Sister Mary Serenus Ryan
Sister Mary Maud Lorden
Sister Mary Febronia Kelly
Sister Mary Hilaire O'Connor
Sister Mary Theresa Cunningham
Sister Mary Blase Donovan
Sister Mary Venantia Hickey
Sister Mary Alma McNichols
Sister Mary Gratia Ennis
Sister Mary Fintan Callaghan
Sister Mary Fides Willis

Sister Mary Eudoxia Normile
Sister Mary Valentine McCarthy
Sister Mary Alma Brennan
Sister Mary Theophanes Gray
Sister Mary Alphonsetta Gormley
Sister Mary Illidia Cunane
Sister Mary Allowine Mahan
Sister Mary Myra McHugh
Sister Mary Erharda Sommer
Sister Mary Euphebia Dodds
Sister Mary Ethelbert Roach
Sister Mary Januarius Shannon
Sister Mary Etienne Salway
Sister Mary Lothaire Hession
Sister Mary Alfrieda Goetten
Sister Mary Justitia Downing
Sister Mary Lucille Gorman
Sister Mary Viviana Tuohey
Sister Mary Aquila Duggan
Sister Mary Benet Fitzgerald
Sister Mary Stella Ferrick
Sister Mary Linus Cummings
Sister Mary Daniela Sullivan
Sister Mary Liliosa Pierce
Sister Mary Eleanora Reilly
Sister Mary Agnessa Hurley
Sister Mary Placide Ennis
Sister Mary Alexandrine Guentner
Sister Mary Rosamund Sullivan
Sister Mary Silva Kelly
Sister Mary Mervina McNichols
Sister Mary Gratian Norton
Sister Mary Ulicia Nagle
Sister Mary Marcellus O'Rourke
Sister Mary Albert Ferriter
Sister Mary Alban Maguire
Sister Mary Walburga Goetten
Sister Mary Berlindis Hanley
Sister Mary Owen Connolly
Sister Mary Benedict Malloy
Sister Mary Pancratia Pierce

Miss Agnes Colleran	Miss Eleanor Welch
Miss Anna Finn	Miss Anna Coppenrath
Miss Julia Clifford	Miss Catherine Duggan
Miss Helen Burke	Miss Dorothy O'Rourke
Miss Martha Anderson	Miss Catherine Schaeffer
Miss Catherine Kearin	Miss Madeline Linehan
Miss Margaret Doheny	Miss Mary Lyons

SISTERS OF OUR LADY OF THE GOOD SHEPHERD

Sister Mary of St. Lillian McGowan
Sister Mary Virtues Frawley
Sister Mary of St. Magdalen of Jesus O'Kane
Sister Mary of St. Martha O'Kane
Sister Mary of St. Cip O'Kane
Sister Mary Julitta O'Kane
Sister Mary of St. Raphael Gunter
*Sister Mary of St. Vitalis Weissel
*Sister Mary of St. Francis Assisi Cohen
Sister Mary of St. Philip Clinton
Sister Mary of St. Alexis Dunbar
Sister Mary of Our Lady of Grace Dunbar
Sister Mary of St. Rosina Fitzgibbons
Sister Mary of St. Henrietta O'Keefe
Sister Mary of St. Ethelreda Hobbs
Sister Mary of St. Alphonsus Ligouri Gallagher
Sister Mary of St. Euphemia Russel
Sister Mary of St. Vitalis Winkler
Sister Mary of St. Priscilla Dunn
Sister Mary of St. Edmond Lyons
Sister Mary of St. Anselm McIntegart
Sister Mary Holy Redeemer O'Regan
Sister Mary Divine Redeemer O'Regan
Sister Mary Immaculata O'Grady

DAUGHTERS OF CHARITY OF ST. VINCENT DE PAUL,
EMMITSBURG, MARYLAND

Sister Margaret O'Keefe	Sister Ignatia Herbert
Sister Josephine Harkins	Sister Aloysia Connell

*Dead.

484 THE GLORIES OF MARY IN BOSTON

Sister Mary Michael Keany	Sister Pauline Casley
Sister Mary Elizabeth O'Keefe	Sister Louise Daley
Sister Vincent Loftus	Sister Ambrose Russell
Sister Teresa Tirrell	Sister Isabelle Toohey
Sister De Sales Yendley	Sister Mary Matthew Morton
Sister Helen Maguire	Sister Josepha Murphy

SISTERS OF CHARITY OF ST. VINCENT DE PAUL, NEW ORLEANS, FLORIDA

Sister Loretta O'Connell

SISTERS OF CHARITY, NAZARETH, KENTUCKY

Sister Philippa Kelly

SISTERS OF CHARITY, MADISON, NEW JERSEY

Sister Mary Urban Herlihy
Sister Helen Maria Ryan
Sister Inez Marie Sephton
Sister Maria Matthew Coulahan
Sister Grace Veronica Herlihy
Sister Alma Perpetua Lamb
Sister Anna Rose Killian
Sister Mary Perpetua Killian
Sister Agnes Perpetua Coulahan

SISTERS OF CHARITY, HALIFAX, NOVA SCOTIA, CANADA

Sister Anne Elizabeth Halpin
Sister Mary Margaret McInnis
Sister Maria Magdalene Johnson
Sister Theresa Agnes Mahan
Sister Frances Sullivan

SISTERS OF NOTRE DAME DE NAMUR

Sister Alphonse Josephine Burke

SISTERS OF ST. JOSEPH, BRIGHTON, MASS.

Sister Mary Daniel Shalley
Sister Mary Editha Daley

Sister Mary Majella Finn
 Sister Mary Bernardine Huber
 Sister Mary Thomas Madeline Shalley
 Sister Mary St. Francis Sullivan
 Sister Mary Anna Magdalen Kenney
 Sister Mary Adele Needham

SISTERS OF ST. JOSEPH, BUFFALO, N. Y.

Sister Mary Gerard Murphy
 Sister Mary Sylvester Hurley
 Sister Mary Thomasine Murphy
 Sister Alma Perpetua Cullen
 Sister Mary Prudentia McKenna
 Sister Anna Maria Houlihan
 Sister Mary Mercedes Driscoll
 Sister Mary Amelia Penders

SISTERS OF ST. DOMINIC, ROSARY HILLS HOME,
 HAWTHORNE, N. Y.

Sister Mary Vincent de Paul Wynne

SISTERS OF ST. DOMINIC, SPRINGFIELD, KENTUCKY

Sister Mary Sylvester Sullivan
 Sister Mary Eileen Driscoll

MARYKNOLL SISTERS OF ST. DOMINIC FOR THE FOREIGN
 MISSIONS

Sister Mary Teresa Sullivan (one of the three
 original members of the Sisterhood)

SISTERS OF MERCY, ST. MARY'S ACADEMY, BURLINGTON, VT.

Sister Mary Antonia Ball Sister Mary Immaculata Ball

SISTERS OF MERCY, MANCHESTER, N. H.

Sister Catherine Loftus

SISTERS OF THE HOLY CROSS, NOTRE DAME, INDIANA

Sister Mary Lucy McCormick
Sister Mary Camillus Smith

SISTERS OF ST. FRANCIS, GLEN RIDDLE, PENNSYLVANIA

Sister Mary Concordia Penders
Sister Mary Anatolia Bisch
Sister Mary Nazarene Doemling
Sister Mary Bertilla Deveney
Sister Mary Aldonzo Flynn
Sister Mary Archangela Penders
Sister Mary Theodula O'Leary
Sister Mary Florida Coeli Brinkley

SISTERS OF ST. FRANCIS (TERTIARIES), ST. BONAVENTURE,
N. Y.

Sister Mary Huberta Smith
Sister Mary Corrine Ryan
Sister Mary Wilfreda Hart
Sister Mary Dorothy Burke
Sister Mary Thomas Cronin
Sister Mary Concetta Brawley
Sister Mary Christopher Loftus
Sister Mary Cecile Giblin

SISTERS OF PROVIDENCE, GALESBURG, ILL.

Sister Mary Antoinette Dolan

THE FATHERS ATTACHED TO THE MISSION CHURCH,
1871-1921.

Most Rev. Wm. H. Gross	Rev. John O'Brien
Rev. Joseph Wissel	Rev. Charles Schmidt
Rev. Adam Kreis	Rev. Eugene Walsh
Rev. Timothy Enright	Rev. Augustine Weisser
Rev. Louis Koch	Rev. Paul Huber
Rev. William O'Connor	Rev. Leonard Lentsch
Rev. Francis X. Miller	Rev. Michael Corduke
Rev. Charles Rathke	Rev. Theodore Schaak
Rev. Michael Mueller	Rev. Thomas Ott
Rev. Alfred DeHam	Rev. Adalbert Frank
Rev. Henry Kuper	Rev. Augustine Dooper
Rev. Augustine Freitag	Rev. Patrick McGivern
Rev. John Schneider	Rev. Francis Delargy
Rev. Francis X. Schnuettgen	Rev. John Beil
Rev. Leopold Petsch	Rev. William G. Luecking
Rev. Matthew Bohn	Rev. Andrew Wynn
Rev. Theodore Lamy	Rev. John Leibfritz
Rev. Lawrence Werner	Rev. Aloysius Lutz
Rev. Philip Colonel	Rev. Joseph Kautz
Rev. Nicholas Jaeckel	Rev. John Hickey
Rev. Louis Dold	Rev. James Rein
Rev. Augustine Stuhl	Rev. Michael Sheehan
Rev. Michael Oates	Rev. John Frawley
Rev. Augustine McInerney	Rev. Augustine Thumel
Rev. Peter Bausch	Rev. Sinon Grogan
Rev. John Lowekamp	Rev. William Crosby
Rev. John Rebhan	Rev. Henry Gareis
Rev. Charles Sigl	Rev. James Feeney
Rev. Joseph Schwarz	Rev. Joseph Schnorr
Rev. Philip Rossbach	Rev. Thomas Galvin
Rev. William Lowekamp	Rev. Henry Mohan
Rev. Peter Frischbier	Rev. Bernard Cullen
Rev. Frederick Brandstaetter	Rev. Peter Corr
Rev. Peter Trimpel	Rev. Thomas Donohue
Rev. Benedict Kolb	Rev. Archibald Anderson
Rev. Louis Zinnen	Rev. Peter Curran
Rev. Joseph Henning	Rev. Joseph McGrath

Rev. Augustine Fransioli	Rev. Joseph Courtade
Rev. William White	Rev. Charles Nolen
Rev. James Hayes	Rev. John Conway
Rev. George Hespelein	Rev. Alfred Jones
Rev. Edward Scully	Rev. Joseph Turner
Rev. Francis L. Kenzel	Rev. Joseph McLaughlin
Rev. Augustine Duke	Rev. Edward Meehan
Rev. Richard Donohoe	Rev. John Sippel
Rev. Francis Gallagher	Rev. Louis Bloechl
Rev. John Hanley	Rev. Henry Knecht
Rev. Andrew Gunning	Rev. Thomas Hanley
Rev. Charles McCormick	Rev. Ferdinand Lutz
Rev. Charles Hoff	Rev. Joseph McQuaid
Rev. John Kane	Rev. Thomas Gilhooly
Rev. Daniel Collins	Rev. Paul Dugal
Rev. Henry Borgmann	Rev. Vincent Watson
Rev. William Knell	Rev. Thomas Raynor
Rev. William Kenna	Rev. John Byrne
Rev. Patrick Mulhall	Rev. Timothy McDonnell
Rev. Thomas Mullaney	Rev. William Treanor
Rev. John O'Leary	Rev. John Guillo
Rev. John Lawler	Rev. John Shaughnessy
Rev. Joseph McGurk	Rev. William Brick
Rev. William Lindner	Rev. Edwin Shearer
Rev. Michael Gannon	Rev. George Schneider
Rev. Stephen Connolly	Rev. Eugene Mulheran
Rev. James Clark	Rev. Thomas Wheelwright
Rev. Bernard Luecking	Rev. Louis Vollmer
Rev. James Lynch	Rev. Joseph Leddy
Rev. John Feldmann	Rev. Thomas Roche
Rev. Albert Schmering	

Our Devoted Lay Brothers.

No history of the Mission Church would be complete without a grateful reference to the noble Redemptorist Brothers of the community, who for the past half century have faithfully contributed in their own way and measure to promote "The Glories of Mary in Boston." Let no man belittle their labors, for their work, weighed in the mysterious scales of the sanctuary, may have availed as much, perhaps even more than the achievements of the Fathers.

In the service of God there are unseen battlefields, where the truest heroes, the grandest warriors, and the greatest Saints move noiselessly about, intent only on leading a "life hidden with Christ in God." Such has been the career of the many self-sacrificing Brothers who for fifty years have toiled and spent themselves in the performance of the menial duties of community life. Not for them the false glitter or the tawdry tinsel of human praise, not for them the intoxicating glamour of earthly glory; their only meed was the approbation of their conscience and the radiant smile of the Mother of Perpetual Help, as She whispered of the blessed rest and peace in the land that lies beyond the grave.

Did the Fathers in their apostolic labors meet with flattering success? Then give them the credit which under God is their due; but in your calculations forget not the part which the humble lay brothers played by their wearisome grind of toil and their incessant round of prayers. They it was who by their kindly offices lightened the burdens of the Fathers, and by their supplications obtained for them that gift of

grace which alone can soften the heart of the sinner and lead him captive to the feet of Her who is the Refuge of Sinners.

The Redemptorist Brother, whether employed in the office, in the sacristy, or in the kitchen, is, like Martha, busy "with much serving," but when the day's work is done, he sits, like Mary, at the feet of Jesus and communes with Him about the things of Heaven. Night after night

"All alone in the dark
Except for a little red spark
Which flickering sways before
The tabernacle door"

he tells his beads, or makes the Stations of the Cross, or, like the seraphic St. Alphonsus, silently adores Him, the Hidden God of the Eucharist, "before whom angels bow and devils tremble." May we not justly believe that the history of the Mission Church is, in a way, simply the answer to the prayers of the Brothers? Hence we owe it to them publicly to acknowledge on this joyful occasion the deep feelings of gratitude which stir our hearts at the thought of the valuable service they have rendered.

They have all without exception been such good and faithful servants that it would be invidious to single out any one for special mention; wherefore, with a fervent prayer that Our Lady of Perpetual Help may grant to all of them her choicest favors, we shall give the complete list of the Brothers who have been attached to the community since the establishment of the Mission Church.

Brother Dennis (Dennis Halpin)
Brother Seraphicus (Francis Krim)
Brother Christopher (Christopher Froehlich)

Brother Baptist (John B. Hermann)
Brother Joachim (Theodore Kutter)
Brother Mathias (John Kodisch)
Brother Chrysostom (Chrysostom Zimmer)
Brother Aloysius (Peter Reeber)
Brother Eustace (William Reinhardt)
Brother Simon (Francis X. Ernst)
Brother Thomas (Thomas Luetete)
Brother Columban (John V. Higgins)
Brother Sixtus (John McEntee)
Brother Theobald (John Zimmermann)
Brother Edward (Nicholas McCarthy)
Brother Bernard (Bernard Pollmann)
Brother Lawrence (Lawrence Kallenbach)
Brother Ignatius (Ignatius Unser)
Brother Florian (John Grix)
Brother John (John Voelker)
Brother Alexander (William O'Neill)
Brother Albert (Valentine Boll)
Brother Wolfgang (Augustine Deckelmann)
Brother Leonard (Leonard Ullmeier)
Brother George (George Meier)
Brother Raphael (Theodore Metzler)
Brother Melchior (William Van der Minde)
Brother Bernardine (George J. Stoessel)
Brother Modestus (Henry Giloth)
Brother Xavier (Henry Heslan)
Brother Benedict (Hugh Hinchey)
Brother Oswald (James Fitzpatrick)
Brother Oscar (John O'Keefe)
Brother Francis (Francis Hoeffling)
Brother Severinus (Wendelin Greulich)
Brother Richard (John Frings)
Brother Philip (John McIsaac)
Brother Terence (Terence Dougherty)
Brother Alban (James Cuddihy)
Brother Louis (Valentine Kirchner)
Brother Stanislaus (James Murphy)
Brother Linus (Mark Kearns)
Brother Ambrose (William Moran)
Brother Christopher (John Doyle)
Brother Erasmus (John Bock)

Brother Matthias (James Mathis)
Brother Edmund (John Regan)
Brother Eugene (William Nugent)
Brother Landelin (Joseph Vogel)
Brother Lambert (George Garpstas)
Brother Aloysius (Joseph Koch)
Brother Leo (Joseph Streit)
Brother Dominic (John Haley)
Brother Arthur (Arthur Fairbourne)
Brother Vincent (Vincent Crotty)
Brother Genesius (Frederick Klarmann)
Brother Edward (Thomas Hurley)
Brother Silverius (Joseph Nist)
Brother Alphonsus (Leonard Nenning)
Brother Hubert (Edward Meckletitsch)

ASLEEP IN THE ARMS OF OUR BLESSED MOTHER

A Shadow! hast seen in the summer
A cloud wear the smile of the sun?
On the shadow of death there is flashing
The glory of noble deeds done;
On the face of the dead there is glowing
The light of a holy race run;
And the smile of the face is reflecting
The gleam of the crown he has won.
Still, shadow! sleep on in the vestments
Unstained by the priest who has gone.

—*Rev. Abram J. Ryan.*

THE REV. LEOPOLD PETSCH, C. SS. R.

The first member of the Boston community to rest from his labors was the Rev. Leopold Petsch, who died June 20, 1882.

Leopold Petsch was born August 23, 1821, at Kornitz, Moravia, a province of the Austrian empire. Through the fair fabric of his childhood and youth, ran the golden threads of innocence and piety. Naturally of a serious disposition, he showed little liking for the ordinary pastimes of boyhood, and preferred prayer and pious reading to the boisterous enjoyments of his classmates and companions. Thus protected from the many occasions of sin that might otherwise have allured him, he steadily advanced in

virtue, and prepared himself unconsciously for the life of sacrifice he was destined to lead.

In 1842 Leopold Petsch entered the Redemptorist novitiate at Eggenburg, and on November 13, 1843, made his religious profession at Mautern in Austria. As a seminarian, he was a shining example to his fellows, being especially noted for his humility. On the completion of his theological studies, he was ordained priest July 26, 1846.

At that time a great field for apostolic labor was opening in America, and a fine opportunity was thus afforded Father Petsch of showing his spirit of sacrifice by quitting his native land and consecrating himself to the salvation of needy souls in this country. In his burning zeal he offered himself to his Superiors for this apostolate; his offer was gladly accepted, and on March 24, 1848, in company with another Redemptorist Father, he arrived at New York.

Father Petsch's Superiors at once sent him to Baltimore, where the Fathers attached to St. Alphonsus' Church had to tend all the German Catholics in the city and in the suburbs. In the performance of their priestly duties, they were often obliged to travel miles and miles afoot. Father Petsch was placed in charge of St. James's Church, where he displayed energy and ability of the highest order.

In October, 1849, he was transferred to Buffalo, and in April, 1851, to Rochester, where he remained until May, 1852. During the following seven years, New York City was the scene of his labors. The small number of priests who at that time ministered to the wants of the German Catholics in the metropolis, made the work of the Fathers very difficult, especially because they had to provide not only for two German congregations in the city, but also for many others in the environs. Moreover, they attended

the public hospitals, and on account of frequently recurring epidemics, they had a multitude of sick calls. For four years Father Petsch was an assistant at the Church of the Most Holy Redeemer, and for the next three, had the care of St. Alphonsus' Church.

Here he showed consummate zeal. Immigrants found in him a kindly guide and prudent adviser in the land of their adoption. They soon learned to look up to and lean on him, and by him were preserved from the many dangers to their faith. Men who had been strangers to religion for well nigh a lifetime, and who with seared conscience had run the gamut of the vices, after listening to the earnest exhortations of Father Petsch, resolved to forsake their evil ways, and were reconciled by him to God in the Sacrament of Penance. He wielded a peculiar influence over the hearts of even the most obdurate sinners, and seldom failed to bring them to the mercy-seat of God.

In April, 1859, the voice of obedience called him to Baltimore; here he acted the part of a conscientious steward for two years, until appointed Rector of St. Alphonsus' Church. In the annals of that parish he bears an honored name.

In 1862, Father Petsch was transferred to the rectorate of the Church of the Most Holy Redeemer, N. Y. We may form some idea of his labors here, by taking a glance at the baptismal register and the school report. During each year of his administration, there were more than a thousand baptisms, and the parochial school was attended by more than fifteen hundred children. Serious and pressing problems affecting the immortal destinies of souls arose almost daily. The times, too, were bad. The war between the North and the South, which was then at its height, greatly increased his anxiety; for, on

the one hand his religious community might at any time have been exposed to danger, and, on the other, his poor flock was distracted and distressed by the horrors of war. But a still heavier cross awaited him.

In 1865, Father Petsch was nominated Rector of St. Mary's Church, Annapolis. Here he had to bear in all its appalling gravity the overwhelming sorrow caused by the terrible disaster of July 9, 1866. On that doleful day, three Redemptorist priests and two seminarians met death in a drowning accident on the Chesapeake Bay. This sudden and awful blow completely prostrated him; his health was seriously impaired, and it became necessary to remove him from Annapolis.

His Superiors sent him to Pittsburgh, as Rector of St. Philomena's Church, which office he held till July, 1871. His two great works in this field were the beautifying of the church and the promoting of devotion to the Infant Jesus.

From Pittsburgh Father Petsch went to Baltimore as Rector of St. Alphonsus' Church. One day shortly after his arrival at his new post, he was called to administer the last Sacraments to a dying man. On account of the intense heat, the devoted priest suffered a sunstroke which brought him to the verge of the grave. For several days his life hung in the balance. Finally he recovered, yet his health was never entirely restored; still, he performed all the duties of his office with conscientious fidelity.

In 1873, when the Rev. Father Gross was chosen Bishop of Savannah, Father Petsch was selected to succeed him as Superior of the Mission Church, Boston. His master achievement here, which won him deathless fame, was, as the reader knows, the erection of the present church. When, in 1874, ground was broken for the new edifice, it was Father Petsch him-

self who drew the lines, planted the stakes, and directed the work of excavation. "I remember well," says an eyewitness, "how I admired his large heart in taking in so vast an area, and so far back into the garden, the more so, as a considerable part of it consisted of a large hill which had to be removed. But, Father Petsch was not the man to begin the work, and such a work, in a puny style. He looked to the future need and usefulness of a large structure, and he would consequently lay the foundations broad and deep." Father Petsch was surely a man of vision. He saw at least one generation ahead of his time. As he planned the stately structure, he must have visualized the Mission Church of 1921 — a teeming center of spiritual activity. He was a dreamer, but a practical dreamer — one who knew how to translate his dreams into living pulsing realities. The church is an enduring monument to his piety, confidence in God, and superabundant zeal. But what it must have cost him, God alone knows. Who shall tell the anxious days and sleepless nights Father Petsch must have spent while it was in the course of erection? To build such an edifice in what was then, we may say, a country district, was, indeed, a herculean task, especially as the church was at that time without parochial rights. But this brave athlete of Christ knew no such word as "Failure," and went ahead courageously until, when the church was nearly finished, he was relieved of the heavy burdens of office.

After he had stepped down into the ranks, although his strength must have been sapped by the heavy strain he had undergone, Father Petsch labored as hard as ever, especially in the confessional. When urged to spare himself, he made light of his infirmities. But at length, on June 14, 1882, he was

forced to take to bed. The doctor pronounced his trouble fatty degeneration of the heart, and gave him at most three months to live. But the end came much sooner than anticipated. On the 19th, Father Petsch was so weak that the physician declared he could not live more than forty-eight hours. The last Sacraments were at once administered to the dying man by Father Henning, who, with the other Fathers of the community, kept constant watch at the bedside.

In the last hours of his earthly sojourn, Father Petsch spoke rarely, for his mind was lifted up to Heaven and to the things of God. The one sentiment that ruled his soul was "I desire to die and to be with Christ." During his long spells of delirium, he seemed to show an ardent desire to be sprinkled with holy water, and blessed himself repeatedly. He was also observed to make the sign of the cross, as if over the host and chalice, in imitation of the priest celebrating Holy Mass. His death was the echo of his life. Near the altar he had always lived; at the altar in spirit, he died. About noon on June 20, the community was hastily summoned to the cell of the dying priest, where the Litany for the departing soul was recited and absolution once more conferred. After a hard and prolonged struggle, Father Petsch's saintly spirit shook off the trammels of the body and winged its flight to Him who made it.

The following morning the mortal remains were removed to the church and a Solemn Requiem Mass was sung by Father Henning, assisted by Father Bausch and Father O'Brien. The body lay in state all day, and hundreds of the faithful to whom the dead priest had been father and guide came to pay a last tribute of respect and love to one they so deeply venerated. On the 22d, after the recitation of the Office for the Dead, the Solemn Funeral Mass

was celebrated by Father Magennis of Jamaica Plain, with Father Moran of St. Stephen's, Boston, as deacon, and Father Fitzpatrick of Milton, as sub-deacon. The Most Rev. Archbishop Williams, attended by Father Sigl, C.S.S.R., and Father Donnelly, presided at the Mass. The eulogy was pronounced by the Rev. Jeremiah O'Connor, S.J., who reviewed the life of the deceased from his birth in 1821 to his entrance into religion in 1843, and from his elevation to the priesthood in 1846 to the time of his death. The preacher depicted in glowing colors the sublimity of the religious and the priestly vocation, dwelling especially on the latter. He then referred to the striking virtues of Father Petsch, the religious and priest, as displayed in all the houses of his order in which he had been stationed. The last grand and mighty work of his zeal, said Father O'Connor, was the beautiful Church of Our Lady of Perpetual Help, which would stand as an eternal monument to his memory. The congregation was much affected when the preacher quoted those remarkable words of the dying Redemptorist, who, when asked if he wanted anything, replied, "I want God." After the sermon His Grace pronounced the final absolution. Tender and loving hands then bore the body of Father Petsch to the grave prepared for it in the community garden, where, within shadow of the great church he had built, they gave him back at last to his kindred dust. About six years later, his ashes were removed to Calvary Cemetery, where they await a glorious resurrection.

Regret for the loss of Father Petsch was general and sincere, as he was cordially esteemed as a gentle and charitable priest and an excellent director of souls. One of his most prominent virtues was his spirit of faith. It was from his calm, serene, and

boundless faith that he drew that unfailing strength which sustained him in all difficulties and that remarkable courage which enabled him to bear up under such trying ordeals as the accident at Annapolis. It was his faith that filled him with burning devotion to the Adorable Sacrament of the Altar and to the Most Blessed Virgin Mary—two practises of piety most earnestly recommended by St. Alphonsus.

As a Redemptorist, Father Petsch was faithfully observant of the rules of the Congregation. He realized fully that only within those rules, approved by the Church, could he please God, and labor efficaciously for the salvation of others. From the day of his profession, he practised the evangelical counsels with the greatest exactness. He strove to inspire those whose spiritual father he was with his own esteem for the religious state, and thus encouraged many of his younger penitents to forsake the world and all that it prizes and to give themselves entirely to God. He had an abiding conviction of the truth of the saying of St. Alphonsus that after the grace of Baptism, that of a religious vocation is the choicest of God's gifts.

In humility, which gives to the other virtues their genuine Christian character, Father Petsch distinguished himself to a high degree. Never was he heard to speak of himself, nor to defend his own opinion obstinately. Never was he seen disturbed, when in any way hurt or offended. He was tranquil and resigned under crosses, and though constantly tormented by corporal sufferings, no word of complaint or murmur escaped his lips. Thus died this true servant of God and disciple of St. Alphonsus.

Sleep, beloved Leopold Petsch, Redemptorist, priest and man of God, gently sleep beneath the shadow of the Cross, in thy appointed chamber in

God's acre! Sleep, where the din and strife of the city is hushed, where the birds sing sweetly, where the stars for funeral tapers burn, and where the weeping willows sob the *De Profundis*! Sleep on till the dawn of never-fading light, sleep on till the Angel of the Resurrection quickens thy ashes to new life, and thou arise in radiant and resplendent vesture, to take thy place in "Mount Sion and the heavenly Jerusalem," in "the company of many thousands of angels, the Church of the first-born who are written in the heavens," with "God, the Judge of all, and the spirits of the just made perfect, and Jesus, the Mediator of the New Testament, and the blood which speaketh better things than that of Abel!"

THE REV. JOHN O'BRIEN, C. SS. R.

Father O'Brien fell on the field of battle, November 8, 1885. He was born in County Tipperary, Ireland, April 1, 1850. When he was two years old his father died, and six years later his mother came to this country and settled in New York City. Here John was sent to St. Peter's parochial school and later to De La Salle Academy.

When a mere boy he determined to become a religious, but was undecided as to what order he should choose. On the one hand the life of a Christian Brother appealed to him; on the other, he felt drawn to the Congregation of the Most Holy Redeemer. One day in May, 1870, he went to the Redemptorist rectory on E. 3d Street, N. Y., and asked to see Father O'Connor. The latter, on meeting him, said, "What can I do for you, my young friend?" "Father," replied the stalwart youth, "I have

thought very seriously of becoming a religious of your order. I have considered the step long and well, and I have no doubt that God wishes me to leave the world." "But are you aware," said Father O'Connor, "that in our order there are priests and lay brothers? The Fathers devote themselves to the work of the sacred ministry, principally by giving missions; the brothers lead a more retired life and give themselves exclusively to manual labor for the good of the Congregation." "Father, I wish to be a lay brother in the Congregation. I would not dare aspire to be a missionary," answered the sturdy lad. When Father O'Connor introduced John O'Brien to the Rector of the house, the Rev. Michael Mueller, the latter was so favorably impressed by the young man's manner and bearing that he encouraged him to study for the priesthood.

A little later John O'Brien entered the Preparatory College of the Redemptorists in Baltimore, where he soon acquired the reputation of being the most diligent student at college. His application to study was extraordinary. Had he, in imitation of St. Alphonsus, made a vow never to lose a moment of time, he could not have displayed greater industry in the pursuit of knowledge, filled as he was with ambition to render himself a fit instrument in the service of God. If ever a man deserved success for his untiring efforts that man was John O'Brien. Even while other diligent students were seeking much-needed recreation and enjoyment, he was buried in his books; such close application naturally brought him to the front of his class; for what he lacked in quickness of perception he more than gained by diligence and industry.

His career, however, received a sudden check; for not even an iron constitution is proof against the in-

roads of the many ills to which human flesh is heir. Inflammatory rheumatism, the same disease which later on caused his death, so tortured him in every limb, that for seven weeks he was as helpless as a babe. But after much suffering endured with great patience, he recovered. A trip to his native isle enabled him to return to his studies with renewed energy.

In the summer of 1875, John O'Brien passed, to the entire satisfaction of his Superiors, the entrance examination into the novitiate. On August 2 he received the habit of the Congregation of the Most Holy Redeemer at Annapolis, and began his probation under the Rev. Henry Dauenhauer, C. SS. R. During his entire novitiate he was invariably the first in the chapel in the morning. This same promptness and fervor he exhibited at all the other exercises of the day. So great was his desire to do all things in the most perfect manner that it was apparent to everyone. Those who saw him for the first time were inclined to believe that his piety was too demonstrative to be perfectly sincere. However, this was not the case, for his ardent desire to do everything well continued to the end of his life—an infallible sign that his fervor was genuine. On August 2, 1876, he pronounced the holy vows and shortly afterwards was sent to Ilchester, Md., to take up the higher studies. Here, as in the preparatory college, he applied himself to his books with energy and determination; yet at the same time he made it his chief study to become a perfect religious.

On March 13, 1880, John O'Brien was ordained priest by His Eminence Cardinal Gibbons, and on the following day celebrated his First Holy Mass in the chapel of the Preparatory College at Ilchester. He continued to prosecute his studies until February,

1881, when he was sent by his Superiors to Boston, to begin the active life of the ministry.

As soon as Father O'Brien had arrived here, he began to show what an efficient priest he was. His first appearance gained him the good will of the parishioners. By his urbane and gentle manners and great zeal and efficiency, he won general admiration. Before long he was busily engaged in every phase of parish activity. During his term as Director of the Sunday School, he tended with the utmost care this chosen portion of Christ's flock. The different branches of the Archconfraternity of the Holy Family found in him a faithful guide. Now we see him organizing the Juvenile Holy Family; again, at the head of the Married Men's and Married Women's Sodalties, giving them the solid bread of heavenly truth. His confessional was at all times besieged by the young and the old, who hastened to receive encouragement from the zealous priest and to rekindle their faith by the warmth that proceeded from his.

After his second novitiate, in February, 1884, Father O'Brien was appointed to the mission-band. The confidence which his Superiors reposed in his ability is evident from the fact that, when only thirty-five years old, he was selected to give retreats to the clergy of the dioceses of Erie, Halifax, New Brunswick, and Burlington, and to the seminarians at Overbrook, near Philadelphia. In all these places he received the highest encomiums from bishops and priests. One venerable member of the hierarchy wrote of him: "Rev. Father O'Brien during the several missions which he preached in my diocese to the reverend clergy, the people and some religious houses, gained the esteem and affection of all by his zeal and piety. He was remarkable by the interest, full of affection, which he bore to those for whose

welfare he labored." If we bear in mind that he began his missionary career in the spring of 1884 and died in the autumn of 1885, it will help us to realize what an immense amount of work he did in a short space of time. But again, his old enemy, inflammatory rheumatism, attacked him while he was assisting at a mission in Dorchester. On the last day of April, 1884, about 10:00 A. M., a carriage drove up to the rectory of the Mission Church. In it lay poor Father O'Brien, wrapped up in blankets. After a month of patient endurance he was restored to his wonted strength and rejoined the mission band.

In September, 1885, he and Father Delargy were engaged on a series of missions in the northern part of Pennsylvania. When they had finished their labors they set out for Boston, stopping at New York. In the latter place they met the Very Rev. Father Provincial, who spoke to them of the great and arduous labors of the missionaries in Philadelphia, one of whom, Father McGivern, had just been taken dangerously ill. Father O'Brien begged to be sent to the Philadelphia mission, but the Provincial replied, "You must be worn out by constant work and in need of rest." Stretching himself to his full height, he exclaimed: "Look at me! Am I not a strong man? Send me. I am ready for work." "Very well," answered the Provincial, "you and Father Delargy may go to the Philadelphia mission by the next train." Father O'Brien was highly delighted. At the same time he asked and received permission to go to Ilchester during the time intervening between the women's and the men's mission, in order "to embrace again the dear brethren on the hill." Accompanied by Father Delargy he went to Philadelphia in order to take part in the mission at the Church of the Annunciation. In the inscrutable de-

signs of God this was to be his last work in the ministry. As his priestly career had opened, so it was to close at a church dedicated to the Queen of Heaven. At the conclusion of the women's mission the two Fathers availed themselves of the opportunity to revisit their Alma Mater at Ilchester, where they had spent so many happy days in preparation for their future labors.

Strange as it may seem, Father O'Brien appears to have had some presentiment of his approaching death. A few months before, he had told one of his penitents that he had only a short time to live. The night before he started out on his final series of missions he spoke so pointedly that in the light of subsequent events, the persons with whom he had talked realized he was bidding them farewell. At Ilchester, while engaged in earnest conversation with the Fathers, he suddenly stopped short and exclaimed: "Well, Ilchester is so nice and quiet, it would be a holy place to die in." After retiring that night he was suddenly seized with another attack of inflammatory rheumatism. He had felt a severe pain in his foot for several days, but had endeavored to convince himself that it would pass away. In this instance, however, the opposite happened; the affection spread over his whole body, and every movement caused him excruciating pain. For three days he suffered the most intense tortures, but on Saturday he was much better. Confident of his recovery the zealous priest spoke of returning to the field of labor where his companion had in the meantime gone. He even left his bed for a short while, in order to see if he could walk. His friends began to conceive high hopes that he would soon be restored to health; but, alas! at half past six the next morning he suffered a relapse and died half an hour later, on Sunday, November 8.

The sad news was at once telegraphed to Boston, and caused sincere sorrow among priests and people. The remains were shipped here for interment, and lay in state in the church till Thursday morning, when the funeral was held. At the conclusion of the office for the Dead, Solemn Requiem Mass was celebrated by the Rev. Eugene Walsh, C. SS. R., assisted by the Rev. Andrew Wynn, C. SS. R., as deacon, and the Rev. Aloysius Lutz, C. SS. R., as subdeacon. The Rev. William G. Luecking, C. SS. R., a classmate of the deceased priest, preached an affecting eulogy. About 50 priests and 2,000 of the laity attended the funeral. Father O'Brien was buried in Calvary Cemetery.

An eyewitness tells us that on one occasion the Rev. John O'Brien, while giving a retreat to the clergy of a certain diocese, betook himself to the chapel, in order to pray for light and grace. Looking about and seeing no one present, he prostrated himself before the altar and remained for a long time in that humble posture. Meanwhile, however, he had been closely watched from behind the sacristy door, and his great devotion to the Blessed Sacrament inspired his young observer to join the ranks of the Sons of St. Alphonsus. Father O'Brien evidently practised what he preached when he taught the faithful to have recourse to Our Lord in the Holy Eucharist in all their needs and trials.

Father O'Brien was deeply devoted to the Mother of Sorrows, and made it a rule to instil this devotion, so touching and so consoling, into the hearts of his spiritual children. After his death, one of his penitents said: "I remember him telling that he always said his Seven Dolor Rosary in any trial or to obtain any favor, and that he was always heard. And I can say for myself that through him I have obtained

the same confidence, and by Mary's prayers have received favors that seemed almost impossible. I think if his penitents were brought together few would be found without the Seven Dolor Rosary."

Another prominent note of Father O'Brien's character was his close study and still closer imitation of the spirit of St. Alphonsus. To read the Saint's life and to meditate on his many virtues, were practises dear to him even when a young man in the world. It was this attachment to St. Alphonsus, and this affection for him, which naturally led John O'Brien to join the Congregation of the Most Holy Redeemer, and when he had joined it, to live true and loyal to its genius and its traditions. No wonder, then, that he died with the habit of St. Alphonsus covering his heart and the prayers of St. Alphonsus sustaining his soul.

Father O'Brien's life was one animated and energized by the spirit of lively faith, of exact obedience, of unsullied purity, and of sincere humility. It was a life that should encourage us to tread in the footsteps of Jesus Christ, so that we may deserve to close our days in that childlike, peaceful trust in God, which robs death of its terrors and makes it the gateway to eternal bliss.

THE REV. JOHN BEIL, C. SS. R.

John Beil, the second of nine children, was born in the city of Baltimore, in the parish of St. Alphonsus, of whose zealous little band of missionaries he was one day to be so bright an ornament. The date of his birth was October 8, 1855; of his baptism, October 12. The family dwelt within the shadow of the grand old basilica, which was built by the Most Rev. Archbishop

Carroll, the patriarch of the American hierarchy, and which has been the scene of the grandest ecclesiastical functions. His parents were models of every Christian virtue. Full of faith and of zeal for the glory of God, they were ever foremost in every movement tending to promote the spread of religion. Their home was a model one, where prayers were daily recited at the appointed hours, where instructions in Christian doctrine were given to the children by the parents, where peace and harmony reigned, where the poor were always kindly received, and where many a one who had met with a sudden reverse of fortune found the means to hide his poverty from the eyes of the cruel world—the blessing of God rested visibly on the home of John Beil.

A remarkable incident occurred when he was a little boy, which points him out as having been even then a particularly favored child of God—an incident of which he himself often spoke as a mark of God's special goodness to him. When about five years of age, boy-fashion, he climbed over the railing of an adjacent porch. Suddenly he lost his hold and fell to the ground, sustaining a fracture of the skull. For twenty-four hours the child was unconscious. Everybody had given him up for dead; even the physician after removing the stitches from the wound declared that life had departed. His parents closed the store they kept and prepared the shroud for their little son. But the afflicted mother would not abandon hope. "My poor boy," she exclaimed, "no, he cannot be dead. For Thy Blessed Mother's sake, O Jesus, save my child! I will consecrate him to Thee forever; only spare him this terrible death." Thus she prayed, and amid the pangs that tore her heart she made a vow to present a memorial offering to the well-known shrine of the Fourteen Holy Mar-

tyrs, if God would turn an indulgent ear to her supplications. Suddenly the pale lips that had apparently been sealed in death were seen to part and the child was heard to utter the sweet word "Mother." Thanks to Him who is ever ready to dry the tears on the cheeks of suffering humanity, the boy was quickly restored to perfect health!

As soon as John was able to learn he was sent to St. Alphonsus' parochial school; and at the age of seven he was chosen to serve at the altar. In May, 1867, when twelve years old, he received his first Holy Communion. One morning, the following October, after the lad had served Mass as usual, the Rev. Elias F. Schauer, C. SS. R., a relative of the family, said to him: "Johnny, tell your parents that the Rev. Father Seelos died in New Orleans, of yellow fever, and that you must take his place as a Redemptorist." The words struck home. Previous to this incident the little fellow had never thought of becoming a Redemptorist, but from that moment on he cherished the idea until it became a reality.

Shortly afterwards John Beil entered the Redemptorist Preparatory College as a day-scholar; but in the beginning his path was not strewn with roses, as Latin proved an insurmountable barrier to him. One day the Rector of St. Alphonsus' Church called for the boy's father and said to him: "You had better keep John at home. I don't think he'll ever be a priest." Mr. Beil, disappointed, informed the reverend director of the college of the advice he had received. The latter replied: "My good man, you need have no fears for John. Let him board at the college, that he may have more time to devote to his studies, and all will be right." And so it proved. With constant care and diligence the boy thenceforth kept pace with the brighter members of his class and in every other respect also showed himself a model student.

John Beil received the Redemptorist habit on the Feast of St. Alphonsus, August 2, 1875, at Annapolis, Md. As a novice he was noted for his exact observance of every rule and for his great devotion to the Mother of Sorrows. He made his religious profession on August 2, 1876, and shortly afterwards began the study of the sacred sciences at the seminary, at Ilchester, Md. During the epidemic of typhoid fever which broke out there, in 1877, he showed himself an apostle—almost a martyr—of charity. He stood by his comrades who had been stricken, until he himself was obliged to take to bed. When the fever left him he was so weak that for a time he had to suspend his studies. He was ordained priest March 13, 1880, by His Eminence Cardinal Gibbons, and celebrated his First Mass in the chapel of the Preparatory College, at Ilchester.

In June, 1881, he was appointed professor at the college, which had just been transferred to North East, Pa. There he soon became a great favorite with the boys. Seeing in him a man of real and rare kindness of heart they loved and idolized him.

His second novitiate over, in February, 1884, Father Beil became a member of the Boston mission-band. While serving in that capacity, New York, Pennsylvania, New Jersey, Ohio and Massachusetts, in this country, and Prince Edward Island in Canada, were the scenes of his apostolic labors. After some time he was assigned to the Church of St. Peter, St. John, N. B., where his unctuous preaching touched all hearts. In October, 1887, he was sent back to Boston and at once made Superior of the mission-band of the New England States. Wherever he preached missions he left behind him enduring memorials of his zeal, of his eloquence and of his charity. When in some of these parishes the an-

nouncement of his death was made, the congregation burst into tears.

In February, 1888, Father Beil was appointed Minister or Procurator of the Boston house, which office carries with it the charge of the temporal affairs of the community. This position dovetailed perfectly with his kind and charitable nature. He was all eyes to see the wants of his brethren and all heart to supply them.

The following summer the health of Father Rector McInerney became so weak as to necessitate his prolonged absence from home. Thus the whole weight of authority and responsibility was thrown on the shoulders of Father Beil. In collecting funds for the parochial school, and especially in directing the monster fair that was held to help defray the immense expenditure, he labored to the point of utter exhaustion. For four or five months before the fair opened he was busy everywhere, superintending everything, even the smallest details. When the fair had actually begun he denied himself all rest. During the day he was engaged in preparing for the evening; when evening came he was on hand to see that everything went well. In view of the generosity of the people he yielded to the entreaties of various officials of the fair and extended it beyond the original date, thus prolonging his agony of suspense, his loss of sleep, his care and anxiety from a thousand and one causes. The fair was a brilliant success. Father Beil realized a large sum of money, but he ruined his health. Not long afterwards he began to complain of insomnia and of loss of appetite. The doctor declared that he was threatened with nervous prostration. This attack was his death-knell in the distance. But Father Beil was a brave man and by sheer force of will he sustained his sinking physical powers. His magnifi-

cent courage enabled him to rally, and for a while he appeared as rugged as of old, but in reality his strength had been forever sapped; however, he continued to perform his duties as devotedly as ever.

Father Beil did noble work as Spiritual Director of the Single Men's Branch of the Holy Family Association. Not only their eternal, but their temporal interests also lay close to his heart. He overlooked nothing that tended to draw them more closely to Christ, the Exemplar of Manhood.

In the summer of 1890 four or five Fathers were simultaneously removed from Boston to other fields of labor. This circumstance brought added burdens to Father Beil, especially the charge of the Sunday school. On Wednesday, July 16, he took the teachers on an excursion to Nantasket Beach. It was an excessively hot day. From morning till night he was busy ministering to the wants of his guests, and when the time came to board the boat homeward bound he was fairly dripping with perspiration. As he sat in the bow of the vessel, he remarked to one of the teachers: "How cold it has become! I am quite chilled. Next time I shall bring my overcoat."

The next day he felt unwell. On Friday evening, although there was no improvement in his condition, he dragged himself to the confessional. While there engaged, he was called to attend a sick person, and though the shadow of death was upon him, he cheerfully responded to the summons. The next morning he was in terrible pain and was unable to rise from bed. The doctor who was called, saw that the patient was a very sick man, and a consultation was held. The verdict was that Father Beil could not recover. The irrevocable decree had gone forth from the Most High God that this noble priest must die. At nine o'clock on Monday night, the attending physician

noticed signs of approaching death. He at once notified the Rector, Father Frawley, who broke the news as gently as possible to the stricken man. Not in the least alarmed, Father Beil calmly said: "May the will of God be done." Then turning to the doctor, he said with a smile: "Doctor, you need not have been afraid to tell me, for I do not fear death." The last rites of the Church were administered to him, but, owing to constant vomiting, he was unable to receive the Holy Viaticum. Sustained and soothed by his perfect resignation to the will of God, he answered the prayers for the dying with a firm unflinching voice. With serene joy of soul, he then renewed his vows, and at the conclusion of that touching ceremony, remarked to one of the bystanders: "I never thought it was so sweet to die in the Congregation." Shortly after midnight, Father Beil called his Superior to his bedside, and said: "Father Rector, if I have ever offended or scandalized anyone, I beg his pardon, and hope he will forgive me." Those were his last words ever spoken to mortal ear. How well they portray his admirable spirit of charity and of humility! In a few minutes, the agony of death was upon him, and in the early morning hours of Tuesday, July 22, the beautiful soul of the Rev. John Beil, radiant with the grace of ordination, sped heavenward to the bosom of the Great High Priest.

"Father Beil is dead." Such was the sad word that was passed from house to house throughout the parish on that bright July morning. Fervent prayers had ascended to the throne of God by day and by night since the first signs of danger had been noticed; several Masses had been said, and as the Forty Hours' Devotion was in progress at the time, it is estimated that more than a thousand Communion had been offered up to Almighty God for the

recovery of the beloved priest. When, therefore, the hopes of the parishioners had been shattered by his death, their sorrow knew no bounds. Women, children, and even stout-hearted men were seen shedding tears in church, on the street, or at their homes.

The funeral was held on Thursday, July 24, at ten o'clock. The celebrant of the Mass was the Rev. Joseph Henning, C. SS. R., Rector of St. Mary's Church, Annapolis, assisted by the Rev. Augustine McInerney, C. SS. R., Rector of St. Patrick's Church, Toronto, as deacon, and the Rev. Patrick H. Barrett, C. SS. R., Superior of St. Clement's College, Saratoga Springs, N. Y., as subdeacon. The eulogy was pronounced by the Rev. William G. Luecking, C. SS. R., Prefect of Students at Ilchester, Md., a classmate of the deceased. The mortal remains of Father Beil were laid to rest in Calvary Cemetery.

The Rev. John Beil was a splendid type of Redemptorist priest. If ever a man loved his vocation and strove conscientiously to realize all its ideals, it was he. He was one of whom the great St. Alphonsus could truly say, "This is my beloved son, in whom I am well pleased." He revered every thread of his religious habit, and beneath it he carried a heart like in all things to that of the illustrious Ligouri. Father Beil's priestly bearing and deportment were simply the reflection of the priestly virtues which adorned his soul. Those who were privileged to know him will always hold him in loving remembrance, and in the history of the Mission Church, his name is written in letters of gold.

THE REV. MICHAEL OATES, C. SS. R.

The Rev. Michael Oates was born August 27, 1839, in County Roscommon, Ireland. When a youth he came to America, and cast his lot in New Orleans, where he secured employment as a teacher. Here he came in contact with the Redemptorist Fathers, who quickly perceiving his admirable qualities of mind and of heart, gave him the greatest encouragement when he applied for admission into the Congregation. In 1860 he made his religious profession, and in 1870 was ordained priest.

His first field of labor was in New York City, where his zeal shone conspicuously. In 1874 he was sent to Quebec, and the following year to Boston, where for nine years he was a member of the mission-band. In 1884 he was transferred to Annapolis, and in 1890 was appointed Rector of St. Peter's Church, St. John, N. B. At the expiration of his term of office, he was again attached to the Mission Church, where he remained until his death.

For a great many years Father Oates had suffered from Bright's disease, but mindful only of his Father's business, he fulfilled every duty as perfectly as if in possession of robust health. Finally, however, on January 18, 1897, early in the morning, he completely collapsed, and the last rites of the Church were administered to him. The doctor said he was beyond all medical aid. Uremic poisoning brought on a state of coma from which he never rallied. At 2 o'clock on the afternoon of the 20th, he died a calm and peaceful death. The last words that fell from his lips were, "God bless you; you are all so kind."

The funeral took place on Saturday, January 23, at 10:00 A. M. His Grace Archbishop Williams presided at the Mass, and sixty-one priests, secular and Redemptorist, were present in the sanctuary. The celebrant was the Rev. Michael Corduke, C. SS. R., the deacon, the Rev. William White, C. SS. R.; the subdeacon, the Rev. Thomas Galvin, C. SS. R. The Rev. Michael J. Sheehan, C. SS. R., delivered the funeral oration. His Grace pronounced the last absolution. The funeral cortege extended for blocks and blocks, and hundreds of mourners followed the corpse to the grave. Father Oates was buried in Calvary Cemetery.

The Rev. Michael Oates was the soul of charity. No matter how much it cost him, he was always ready to do favors for others. He was also one of the most unassuming of men; in fact, his humility kept steady company with his charity. Whenever he was praised, he simply smiled an incredulous smile, and said in Irish, "Na bach lish," "Oh, don't mind that."

On April 8, 1895, twenty-five years had passed since he had been ordained priest. Father Frawley, who was then Rector, wished to make the day memorable in the history of the parish, and with that end in view wrote to the Very Rev. Father Provincial for permission to invite the Fathers of the different houses in the Province, to grace by their presence the happy occasion of the Silver Jubilee. Somehow or other, Father Oates heard of the movement, and begged Father Frawley so earnestly and so persistently to abandon the idea, that the latter finally yielded to his entreaties. But this was not all. Father Oates also requested his Superior to make no announcement whatever of the jubilee either to the parishioners or to the members of the community.

His wish was respected, and the affair passed unnoticed, except that at dinner Father Frawley congratulated the reverend jubilarian in a few simple words. Father Oates rose in his place and said merely, "My dear Fathers and Brothers, I thank you."

On another occasion, while in the Public Library with a brother priest, Father Oates picked up some books, which, according to the regulations, visitors were not allowed to handle—on account of his poor eyesight he had not noticed the sign to that effect. In a very curt and gruff manner, one of the employees bade him put the books down. Father Oates quietly and smilingly did as he was told, and, thanking the man for his "kindness," shook hands cordially with him. The understrapper was so taken back by the rare humility of the priest that he remarked to a bystander, "Well, that is the strangest man I ever met!"

THE REV. WILLIAM O'CONNOR, C. SS. R.

On July 27, 1899, the doctor ordered the grand old veteran of the Mission Church, Father O'Connor, to be taken to Carney Hospital, South Boston, as the venerable priest, who had passed the scriptural age of threescore and ten, had been unwell for some time. Still critically ill, he was brought home on August 31, and at once prepared for death by the Rev. Thomas Donohue, C. SS. R. Nine days later, September 9, at 7:30 P. M., Father O'Connor took his place in the shining ranks of the just. The grief of his fellow-religious and of the parishioners over his death was sincere and profound, for he was universally regarded as a saint.

William O'Connor was born in County Limerick,

Ireland, March 30, 1827. At the age of 21, he came to this country, and was admitted into the diocesan seminary of Cleveland, where, in 1851, he was ordained for the diocese by its Bishop, the Rt. Rev. Amadeus Rappe. After he had labored for more than ten years with edifying zeal and marked success in various places in Ohio, Father O'Connor was prudently advised to enter a religious order. Accordingly he applied for admission into the Congregation of the Most Holy Redeemer. He was accepted, and sent to Cumberland, Md., to make his novitiate. On June 14, 1863, he was enrolled among the Sons of St. Alphonsus.

When this house was established, in 1871, Father O'Connor was transferred here from New York, and thus was one of the first to fling to the Boston breezes the standard of Our Lady of Perpetual Help. After doing "The Queen's Work" here for four years, he was assigned to St. Patrick's Church, Quebec, Canada, of which the Redemptorists had just assumed charge. Six years later, in 1881, he returned to his old love, Boston, where he remained for more than 18 years till Our Blessed Mother called him home, the day after the Feast of her Nativity.

During his long stay here, he labored with steady, unswerving fidelity, especially in the confessional and at the bedside of the dying. Wherever there was a soul to be saved, there Father O'Connor sped "as on the rush of Angels' wings." His tender and childlike devotion to the Mother of Perpetual Help inspired his Superiors to intrust to him the conduct of the Wednesday afternoon exercises at the Shrine. His kind and compassionate heart, ever prompt to respond to the woes and sorrows of afflicted humanity, made him a true friend and father to the tear-stained thousands who come every week to lay their burdens

at the feet of the Consoler of the Afflicted. His name became a talisman of high hope all over the city, and was blessed and revered far and wide.

The constant strain which his unremitting labors entailed, at last began to tell on his constitution, and his Superiors were forced to check his zeal, but they could not relieve him entirely of his charge, because of the confidence the people had in his prayers. Nor did he himself wish to relinquish his labor of love for his Heavenly Mother, so long as he could raise his consecrated hand to bless her grief-laden children. But Nature in the end demanded her toll and Father O'Connor was forced to bed — to rise no more. May we not piously believe that when the veil was breaking, when the absolving words were being said over him, and the holy oils were signing and sealing him, our sweet Mother Mary was at his side to breathe on his wasted brow the breath of the eternal morning?

Immediately after Father O'Connor's death, Father Frawley went to the church and announced the sad news to the people. Many of the faithful sobbed aloud when they heard that he who had so often dried their tears was now no more. At 3:00 P. M., September 11, the remains of the dead priest were borne to the church by the members of the community, amid the mournful chanting of the *Benedictus*, the *Miserere*, and the *De Profundis*. During the entire evening, though it rained heavily, people came from all parts of the city to take farewell of the saintly priest they loved so dearly.

At 9:00 A. M., the following morning, the final obsequies were held. The Very Rev. Father Provincial Luecking was celebrant of the Mass; the Rev. Francis X. Miller, C. SS. R., of Toronto, deacon, and the Rev. John Klang, C. SS. R., of Baltimore, subdeacon. Seated in the sanctuary were His Grace

Archbishop Williams, Auxiliary Bishop Brady, and upwards of sixty priests. Every seat in the church was occupied and hundreds were standing in the aisles. The eulogy was pronounced by the Rt Rev. Mgr. Magennis of Jamaica Plain, who said in part:

“Father O’Connor was a true priest. The sanctuary was his dwelling-place, the altar was his daily refuge, the confessional was his home. More than a hundred tongues, were all his penitents alive, would rise up as one today and call him blessed. I have known him intimately during all the years of his residence in this parish, as intimately as one man can know another, and I am sure whereof I speak when I assert that a saint has lived among us and we knew it not. Like the saints of whom we read in the calendar of the Church, his holiness of life was better known to God than to his fellowmen. He was faithful and true to all the various duties of his priestly office, and, even when failing health might have legitimately exempted him from the performance of his sacerdotal functions, by almost superhuman efforts he was able to report at his post of duty, till duty itself became for him a physical impossibility. . . . When asked if he was afraid to die, the brave old soldier who had taught so many others how to die, smiled at the thought of fear, and replied, “I am not afraid of death, because I rely upon the infinite mercy of my good God.” How familiar these words sound to those of us who have knelt at his feet as penitents. . . .

“He is now dead, but he has left behind him the memory of a saintly character. His best monument and most eloquent eulogy is the record of a priestly life, with every duty fulfilled. Though the echo of his paternal and sympathetic voice still sounds in our ears, his penitents will miss his pious and earnest exhortations to the practice of virtue, and the wayward and sinful, his good counsel and encouragement. You, the parishioners of Our Lady of Perpetual Help, will never see him again, never again hear his voice, never again receive his blessing. But as long as you live, let the name of Father O’Connor be a household word among you, and held in benediction. You, his friends, will all feel his loss now that he is dead, and regret that you did not give greater evidence of your love for him, while he was yet living to

appreciate it. But his friends are not numbered solely by this mourning congregation; in every parish of the city of Boston, while we here assembled join in this public testimonial to his many praiseworthy qualities, prayers are being offered for the eternal repose of his soul and frequent mention made of good Father O'Connor.

"Rest, then, dear Father O'Connor, rest in peace with your God, whom you served so faithfully and well, mindful that it was of such as you that the Great High Priest Jesus Christ said, 'Serve me, and I myself shall be your reward exceeding great.'"

THE REV. JOSEPH McGRATH, C. SS. R.

One of the keenest losses that the community was ever called on to sustain, occurred on June 4, 1900, in the death of the Rev. Joseph McGrath.

He was stricken with appendicitis on June 1, and the following day his condition became so alarming that two specialists were called in. Their decision was that he should, without delay, be taken to the hospital for an operation. As his chances of recovery were, in any case, very slim, he was prepared for death. When the Father who administered the last Sacraments informed him that he was very ill, he expressed entire resignation to the Will of God. The sad news of his untimely death brought sorrow to every home in the parish. Stricken down as he was, in the flower of his age, in the midst of the great work he was doing, and carried off after only a few days' illness, his death came as a stunning blow, and left an aching void in the hearts of all who knew him.

Joseph McGrath was born in Dublin, Ireland, February 17, 1862, and consequently at the time of his death was only a little more than 38 years of age. Even as a child he cherished in the deep recesses of

his heart the desire to become a priest. In his early teens he went to Belgium, where he studied the Humanities at a Jesuit College. After completing his classical course, he returned to Ireland and was admitted to the famous college of Maynooth, where he made his theology. So rapid was his progress and so abundant the confidence which his Superiors had in him, that they allowed him to be ordained when he was only twenty-two years and six months old. By reason of his brilliant talents, especially his ability as a theologian, he would have been an ornament to the Church in Ireland, but he preferred to dedicate his life to the foreign missions.

About the time of Father McGrath's ordination, the Most Rev. Archbishop of Kingston, Canada, visited Maynooth, and the young priest was introduced to him. The Archbishop was so favorably impressed by his learning and virtue, that he adopted him into his diocese. For six years Father McGrath labored with eminent success in that section of the Master's vineyard, but all the while he felt within his soul the call to embrace the religious life.

The Rev. Joseph Wissel, C.S.S.R., while giving a mission in the archdiocese of Kingston, was approached by the brilliant young priest, who confided to him the ambition that stirred within his heart. The old missionary encouraged him in every way possible, and directed him to seek admission into the Redemptorist novitiate, at Annapolis, Md. On March 25, 1890, Father McGrath was invested in the livery of St. Alphonsus, and one year later pronounced his vows as a religious.

His first appointment was to the Preparatory College, at North East, Pa. In 1893 he was assigned to the mission-band at St. Clement's College, Saratoga Springs, N. Y. In the capacity of missionary

as well as of professor, his labors were signally blessed by Almighty God. In 1898 he was attached to the Mission Church, where up to the time of his death he did splendid work, and endeared himself to all by his kind and amiable disposition. He was interested chiefly in the welfare of the young people, to whom his death was a distinct personal loss. Everybody in the parish was his friend, but he took special delight in the confidence of the young men and the boys. As Spiritual Director of the St. Alphonsus Association, he came into close contact with them and, strong personality that he was, he made a deep impression on them by his lofty character and high ideals. At their meetings, he was always present to guide and enlighten them by his sane and sage counsel. It was in no small measure due to his efforts that the Association developed so wonderfully and received into its ranks the best young men of the parish. The little ones had in him, as Spiritual Director of the Juvenile Holy Family, a bright example of true Christian virtue.

As a preacher, Father McGrath ranked very high. He had a fine pulpit presence and was as fluent in French as in English.

His death evoked touching tributes from the different societies of which he had charge, as also from the Sisters and the pupils of the Notre Dame Academy, Roxbury, whom he served in the capacity of confessor.

The funeral was held June 7, at ten o'clock. The celebrant of the Mass was the Rev. Charles Schmidt, C. SS. R., of the Church of the Most Holy Redeemer, N. Y.; the deacon, the Rev. Peter Ward, C. SS. R., of Toronto; the subdeacon, the Rev. John A. Hanley, C. SS. R., of Brooklyn, N. Y. More than seventy priests were present in the sanctuary. The Rev.

Joseph Wissel, C. SS. R., delivered the eulogy, in which he spoke in touching terms of the dead priest's charity, humility, and zeal for souls. Father McGrath was buried in the community plot in Calvary Cemetery.

THE REV. EUGENE WALSH, C. SS. R.

On July 17, 1905, the Rev. Eugene Walsh died at the Carney Hospital, South Boston, as the result of an operation.

Eugene Walsh was born in County Sligo, Ireland, November 14, 1835, and as a youth came to this country. Having resolved to become a priest, he began the study of the Humanities at Holy Angels' College, Niagara, N. Y. When that institution had been destroyed by fire, he went to Cape Girardeau, but after a few years returned to Niagara in order to finish his studies. While a student of philosophy, he applied for admission into the Congregation of the Most Holy Redeemer, and was invested in the religious habit at Annapolis, Md., October 15, 1867. The following year he made his religious profession. On June 6, 1872, he was ordained priest at St. Peter's Church, Philadelphia.

A few months later, he entered the ministry, where by his deep piety and genuine simplicity of soul, he won many a soul to God. Whether engaged in parish work, in teaching, or in giving missions, he was always the same faithful religious, doing to the best of his ability the work marked out for him, and contributing to the happiness of those associated with him, by his cheerful and kindly disposition. Self-sacrifice was the dominant note in the Christian harmony of his character. The old saying that "death

changes no one," was fully verified in the case of Father Walsh. He died as he had lived — in intimate communion with Jesus and Mary. Although suffering for years from a grave malady, he continued to labor faithfully until the summons of his Divine Master to a better life sounded in his soul. When finally the Angel of Death beckoned to him to render an account of his stewardship, his reply was, "Behold, I am ready!" When those who had known him well and had been witnesses of his many virtues, heard of his death, they said instinctively, "Blessed are the dead who die in the Lord."

About 50 priests were present at his funeral, which took place July 19, at 10:00 A. M. The celebrant of the Mass was the Very Rev. Father Provincial Luecking; the deacon, the Rev. Ferdinand Bott, C. SS. R.; the subdeacon, the Rev. John G. Kissner, C. SS. R. The eulogy was pronounced by Father Frawley. The interment took place in Calvary Cemetery.

THE REV. BERNARD CULLEN, C. SS. R.

The Rev. Bernard Cullen died suddenly of heart failure, September 23, 1907. About 4:15 P. M., when Father Grogan was about to leave his room, he saw Father Cullen lying on his face in the corridor. The dying man was at once carried to Father Grogan's room; he was unconscious, and thick clotted blood was oozing from his nose and mouth. Father Grogan quickly administered the last Sacraments, and while the members of the community were reciting the prayers for the dying, Father Cullen breathed his last.

The Rev. Bernard Cullen was born December 4,

1860, in County Cavan, Ireland. When a young man he came to America, and not long afterwards received the Redemptorist habit at Annapolis, Md., August 27, 1886. The following year he pronounced his vows, and was ordained priest December 7, 1892, at Ilchester, Md., by His Eminence Cardinal Gibbons.

He began his ministerial career in February, 1894, at the Church of Our Lady of Perpetual Help, Brooklyn, N. Y. In 1895, he was transferred to the Mission Church, where for nine years he was occupied in giving missions in all parts of New England. He was an enthusiastic and tireless worker who toiled and spent himself like a true apostle. So unremitting were his labors that at length his health began to fail, and he was sent to Quebec, in order to recuperate. After some time, he regained his strength, and was assigned to St. Clement's College, Saratoga Springs, N. Y. While stationed there, his missionary engagements carried him as far north as Canada, and as far south as the Carolinas. In the course of time, his health again broke down, and in January, 1907, he was sent back to Boston. Although severely handicapped by his weakened condition, he labored without sparing himself, until at last he succumbed.

Father Cullen's funeral took place September 26, at 10:00 A. M. The Rev. Joseph Hamelryckx, C. SS. R., of Saratoga Springs, N. Y., a classmate of the deceased, was celebrant of the Mass; the Rev. Augustine J. Duke, C. SS. R., of St. John, N. B., deacon; and the Rev. William Crosby, C. SS. R., of New York, subdeacon. Father Sheehan, who for years had been a companion of the dead priest on the missions, delivered the eulogy. Father Cullen's mortal remains rest in Calvary Cemetery.

THE REV. ANDREW WYNN, C. SS. R.

Father Wynn received the reward of his labors and sufferings July 13, 1914. Three weeks before, he had contracted a heavy cold, which on July 10 developed into pneumonia. Two days later the doctor pronounced his case hopeless, and the last rites of the church were administered by Father Hayes, in the presence of the entire community. As death seemed a matter of moments only, Fathers Hayes, O'Leary, and Clark remained at the bedside during the entire night. At 5:30 A. M., on the 13th, Father Wynn peacefully expired. His death was announced to the people by the tolling of the bell, which brought many to Mass, in order to pray for the repose of his soul. For Father Wynn death had no terrors, because for more than fifty years, he had lived as if every day were to be his last. When told that his life's thread was spun, he simply said, "God's Will be done. If it please God, I am ready to die." From that moment forward, with fervent prayers on his lips, he calmly awaited his dissolution. The esteem and affection in which he was held were evidenced by the crowds that flocked to the church to view the remains and to offer prayers for his eternal rest.

Father Wynn was buried on July 16. The Funeral Mass was celebrated by the Very Rev. Father Provincial Schneider; the Rev. Francis T. Parr, C. SS. R., Rector of St. Mary's Church, Buffalo, N. Y., was deacon, and the Rev. Thomas Galvin, C. SS. R., Rector of the Church of Our Lady of Perpetual Help, Brooklyn, N. Y., subdeacon. According to the last wish of the deceased, there was no eulogy, but before giving the final absolution,

Father Provincial made an appeal to the congregation for prayers for the dead priest. Owing to his absence in Europe, His Eminence Cardinal O'Connell was unable to attend the obsequies. The Rt. Rev. Bishop Anderson also, because of a previous engagement, was prevented from being present. However, the Rt. Rev. Monsignori Farrell, Supple, and Moriarity, and about 70 other priests, secular and Redemptorist, were seated in the sanctuary. The casket was borne to the hearse by the Rev. Fathers Nolen, Toohey, O'Leary, O'Regan, Conley, and Dugal, all sons of the Mission Church Parish. The services at the grave were conducted by the Very Rev. Father Provincial.

The Rev. Andrew Wynn was born in Baltimore on the Feast of the Annunciation, March 25, 1847. He made his religious profession, March 27, 1864, and on March 30, 1872, was ordained priest at Ilchester, by the Rt. Rev. Bishop Becker of Wilmington, Del.

After laboring zealously, both at home and on the missions, Father Wynn was entrusted with the office of Superior first at Annapolis, Md., and later on in Toronto, Canada. In 1884 he was assigned to the Boston community, where by his patience and charity he riveted the affections of the parishioners and of his fellow-religious. Two years later he was transferred to St. John, N. B. He returned to Boston in 1901, and from then to the time of his death, was engaged in parochial duties.

Father Wynn was a man of great heart. At the time of his death, one who knew him well wrote:

"A sweeter, kinder, or more tender-hearted priest never walked this earth. Who ever appealed to him in sorrow, be that sorrow what it might, without finding comfort and consolation, if not complete relief? Truly, Father Wynn was a close imitator of his Divine Master, the Great High

Priest. And if it be true that to live in hearts we leave behind is not to die, then, Father Wynn . . . lives. His memory shall abide in the hearts of his countless confreres and loved ones, until time dissolves into eternity. God grant that our end be like unto his."

BROTHER GEORGE MEYER, C. SS. R.

George Meyer was born in Germany, October 1, 1833, and professed July 22, 1861. He was assigned to the Boston community, July 5, 1883. For some time before his death, his health had been poor, but his condition was not so serious as to cause apprehension. To the very day of his death, he performed his customary tasks, but about noon, he was seen to totter, and was assisted to his room by Father Rathke. The doctor declared that the Brother was suffering from an affection of the heart. About 10:00 P. M. he died, on Good Friday, April 19, 1889.

The funeral took place three days later. The Rev. Aloysius Lutz, C. SS. R., sang the Mass, assisted by the Rev. Father Lambert, C. SS. R., as deacon, and the Rev. Father Sheehan, C. SS. R., as subdeacon. At the grave, in Calvary Cemetery, Father McInerney pronounced the last absolution.

BROTHER LOUIS KIRCHNER, C. SS. R.

Bro. Louis, while on his way to Nantasket Beach, was accidentally shot during target-practice on Long Island, in Boston Harbor.

On July 9, 1901, he and Bro. Terence left Boston on the 2:30 P. M. boat for the beach, in order to make arrangements for a picnic for the members of

the choir. As the boat drew abreast of Long Island, they were standing about 10 feet in front of the cabin, when Bro. Louis suddenly gave a sharp cry and placed his hand to his right side. When assisted into the cabin he said, "I am shot." At Pemberton he was removed to the boat bound for Boston, where he was taken immediately to the Massachusetts General Hospital. Fathers Frawley, Gareis and Donohue hastened to his bedside. An operation was at once performed, and it was discovered that the intestines had been pierced in seven places. The doctors gave little hope of the unfortunate man's recovery and Father Donohue administered the last Sacraments. The next morning Bro. Louis rallied to some extent, and it began to look as if he had a fighting chance for life, but on July 12, at 7:45 P. M., he died.

Bro. Louis (Valentine Kirchner) was born in Baltimore, July 21, 1864. He was graduated from St. Michael's parochial school at the age of 15, and was professed July 2, 1885. For some years he was stationed at St. Patrick's Church, Toronto, Canada; and in 1899 was assigned to the Mission Church, where he served as sacristan. He was a man of great industry and of fine talent. His cheerfulness and resignation in the face of death were a source of edification to all his religious brethren.

The celebrant of the funeral Mass, July 15, was the Very Rev. Father Provincial Luecking; the deacon, the Rev. Matthew Bohn, C. SS. R.; the subdeacon, the Rev. Francis G. Fischer, C. SS. R. Father Donohue paid a touching tribute to the deceased. Bro. Louis was buried in Calvary Cemetery.

It is fitting to recall here the memory of certain noble Redemptorist priests, who, while they did not die as members of the Boston community, neverthe-

less labored here in bygone days and left behind them the precious heritage of good deeds and of holy lives.

THE MOST REV. WILLIAM H. GROSS, C. SS. R.

The Most Rev. William H. Gross, Second Superior of the Mission Church, was born in St. Vincent's Parish, Baltimore, June 12, 1837. His grandparents, who were Alsations, settled in that city before the Revolutionary War. In September, 1850, he entered St. Charles's College, Ellicott City, Md., where he showed himself a fine type of boy—bright, open, frank, kind, full of life and energy, yet sincerely pious and virtuous. Such sterling qualities naturally made him a great favorite with his fellow-students and won for him the affectionate regard of his Superiors.

During his happy student days at St. Charles's Collège William H. Gross felt the first promptings of the Holy Spirit to become a Redemptorist. In order to make sure of his vocation he sought the guidance and direction of the saintly Father Seelos, C. SS. R., at that time Rector of St. Alphonsus' Church, Baltimore. The good priest advised the brilliant boy to obey without delay the call of God, and the latter forthwith applied for admission into the Congregation of the Most Holy Redeemer; he had the happiness of being received by the Very Rev. George Ruland, at that time Provincial, who, on March 25, 1857, invested him in the religious habit at Annapolis, Md.

As a novice William H. Gross quickly grasped the fundamentals of the religious life and faithfully mirrored them in his character and conduct. His soul was an illuminated manuscript, in which his Novice

Master could read bright examples of every Christian virtue. But before he had completed his novitiate his health failed to such an extent that grave fears for his recovery were entertained; however, through the intercession of the Blessed Mother, to whom he bore the tenderest devotion, he was ultimately restored to perfect health. Filled with a joy caught from Heaven he made his religious profession on April 4, 1858. Immediately afterwards he began his seminary course at Cumberland, Md., where his former director, Father Seelos, was his Superior and Prefect. As a student of theology William H. Gross, by reason of his great talents, attained easy preeminence; yet at the same time he maintained and strengthened the spirit of piety which distinguished him even as a child. On March 21, 1863, with nineteen other Redemptorist clerics, he was ordained priest by the Most Rev. Francis Patrick Kenrick, Archbishop of Baltimore.

For two years after his ordination Father Gross was stationed at Annapolis, where he did noble work tending to the spiritual needs of the wounded and dying Union soldiers in the hospitals in and around the city. His zeal and charity embraced the imprisoned Confederate soldiers also and the colored people of Anne Arundel County. In 1866 he was assigned to the new mission-house attached to St. Alphonsus' Church, N. Y. As a missionary Father Gross was an indefatigable worker as well as a highly gifted preacher. Within seven years he conducted missions not only in nearly all the Eastern States, but also in South Carolina, Georgia, Alabama and Florida.

In 1873, as elsewhere told, Father Gross was consecrated Bishop of Savannah. "His great accomplishments in the South stand as living monuments

to his zeal, piety and energy. He built the Cathedral of Savannah; St. Joseph's Infirmary, in charge of the Sisters of Mercy; St. Mary's Orphan Home; St. Benedict's Mission and School for colored boys at Skedony Island, and many other religious and charitable institutions. During the twelve years of his administration the Catholic population of the diocese was increased 25,000." When he went to Savannah the South was still suffering from the ravages of the Civil War, but, kindly shepherd that he was, he quickly bound up the wounds of his stricken flock and ministered to them with touching solicitude and fidelity until a brighter day dawned. To non-Catholics as well as Catholics he was an Angel of Mercy flitting to and fro and bringing to all alike the "good tidings of great joy."

In 1885, shortly after the Most Rev. Archbishop Seghers of Oregon City had resigned, Bishop Gross was chosen to fill his place and in May of that year entered upon his new duties. Under Archbishop Gross's administration the progress of Catholicity was remarkable. When he arrived at his far-western post he found 20,000 Catholics, 29 priests, 19 churches, 25 chapels and mission stations, 10 academies for girls, 1 orphanage and 2 hospitals. Within a period of thirteen years, owing to his untiring labors, the number of Catholic laity, priests, and religious institutions had doubled. In his frequent journeys throughout his extensive diocese, which comprised 21,398 sq. miles, he had to endure many hardships and privations; still, he met with much encouragement and consolation. On his departure for Rome, in 1889, he said in response to an address from the laity: "Four years have passed—years of labor and toil. I have traveled on horseback and in buckboard, and camped out, going to sleep to the music of the coyote's howl

and under the broad canopy of the sky. I have lectured to non-Catholics frequently and have spoken to audiences where there were few, if any Catholics, and have always been cordially and hospitably treated."

On April 27, 1898, His Grace had the sweet consolation of celebrating the Silver Jubilee of his episcopal consecration. He was then only 61—comparatively a young man—but for him the day was far spent, and his face was turned towards the setting sun. The labors and struggles which for thirty-five years had been his daily bread, had brought on heart trouble. On the advice of his physician, in the autumn of 1898, he came East, in order to breathe again his native air. He stayed with the Redemptorist Fathers at Ilchester and at Annapolis, Md., until his condition had become serious, when he was brought to St. Joseph's Hospital, Baltimore. In the closing hours of his life the beloved prelate showed in many touching ways that beneath his episcopal cross and his archiepiscopal pallium the heart of a true Redemptorist had ever beaten. On Nov. 14, attended by the Rev. Nicholas Firle, C. SS. R., Archbishop Gross died in the peace of the Lord.

The following day the body was removed to St. James's Church, where it lay in state until the morning of the funeral, which took place on the 17th from the Baltimore Cathedral. At 8:00 A. M. on that day a High Mass of Requiem for the deceased prelate was sung at St. James's Church. At the Cathedral His Eminence Cardinal Gibbons celebrated the Pontifical Funeral Mass. The deacons of honor were the Rev. James F. Black, and the Rev. Adelhelm Odermott, O. S. B., of the archdiocese of Oregon City; the deacon and the subdeacon of the Mass were the Rev. Joseph C. Hild, C. SS. R., and the Rev.

John B. Hausser, C. SS. R., respectively, of the Redemptorist Seminary at Ilchester, Md. The Rev. Benedict Neithart, C. SS. R., of St. Michael's Church, Baltimore, delivered the eulogy. After dwelling on the lovable character of the deceased archbishop, Father Neithart recounted his labors in Savannah and in Oregon, pointing out that on one mission in the former place he had made thirty converts. The five absolutions were performed by the Rt. Rev. Bishop Chatard of Vincennes, Ind., the Very Rev. William G. Luecking, C. SS. R., Superior of the Baltimore Province; the Rt. Rev. Bishop Curtis, Auxiliary to His Eminence Cardinal Gibbons; the Very Rev. Daniel Mullane, C. SS. R., Superior of the St. Louis Province, and the Most Rev. Archbishop Ryan of Philadelphia. About seventy priests, secular and regular, including Dominicans, Jesuits, Sulpicians, and Redemptorists, were present in the sanctuary.

In compliance with his formal request, the Most Rev. Archbishop Gross was buried among his deceased Redemptorist brethren in the Most Holy Redeemer Cemetery, Baltimore.

“And they brought him home to the home he blest,
 With his life so sweet and fair,
 He blessed it more in his deathly rest—
 And his face was a chiseled prayer,
 White as the snow, pure as the foam
 Of a weary wave on the sea,
 They brought him back—and they placed him where
 He would love at last to be.”

—*Rev. Abram J. Ryan.*

THE REV. JOSEPH WISSEL, C. SS. R.

Father Wissel was born at Rabach, Bavaria, February 4, 1830. His family, whose faith was even mightier and grander than the Bavarian Alps which towered above them, gave to the Church a bright galaxy of priests and of religious. One brother, Raphael, joined the Benedictines; another, John, became Brother Titus, C. SS. R. One of his sisters and three of his nieces entered the Order of the Good Shepherd, while a nephew, Joseph Raphael Wissel, following in the footsteps of his uncle, became a Redemptorist priest, and was until recently Rector of St. Boniface's Church, Philadelphia, Pa.

In 1848, Joseph Wissel came to the United States, and four years later, after he had completed his theological studies, was invested in the Redemptorist habit. On March 26, 1853, he made his religious profession, and a few hours later, was ordained priest at St. Peter's Church, Philadelphia, by the Rt. Rev. John Nepomucene Neumann, C. SS. R., Bishop of that diocese. By a happy dispensation of Divine Providence, Father Wissel, in later years, was appointed Postulator of the Cause of Beatification of the saintly prelate who had raised him to the dignity of the priesthood.

A few days after his ordination, Father Wissel entered the ministry as a member of the newly established community at Annapolis, Md., where he labored zealously for a year and a half, until transferred to Baltimore. After serving at various other posts, always with honor and éclat, he came to Boston, as our readers know, in 1871, as the first Superior of the Mission Church. By that time he was a

seasoned missionary, a missionary "to match the mountains." Too much praise cannot be given to Father Wissel for the grand work he did on the missions during the nine years he was a member of this community. When he left here, in 1880, well might the *Chronicler* write:

"The removal of Father Wissel is a great loss to our community, especially because of his work on the missions. Good Father Wissel was best and most favorably known to all the clergy of New England and generally headed our missions, being frequently asked for by the pastors."

Almighty God bountifully lengthened out the days of Father Wissel, and during the fifty-nine years of his ministry, his apostolate extended to 29 dioceses in the United States: North, East, South and West; and to Nova Scotia, New Brunswick, and Prince Edward Island in the Dominion of Canada. He conducted more than 1,000 missions and retreats, and was called on no less than 100 times to give the spiritual exercises to the clergy. In his long career, he traveled about 400,000 miles, offered up Holy Mass nearly 22,000 times, preached over 10,000 sermons, and heard 1,000,015 confessions. Out of the rich stores of his vast and varied experience, he wrote a series of text-books covering the whole field of the Redemptorist apostolate—a work which is as timely and practical today as when it first saw the light nearly fifty years ago.

Father Wissel's industry was amazing. Hard work was as natural to him as flight is to the eagle. Apparently he never rested. With a zest and enthusiasm that never failed, he went from one mission to another at a pace that fairly takes one's breath away. Another striking trait of his character was his apostolic fearlessness. When there was a question of com-

bating sin, Father Wissel thundered into the lists with a "spear that knew no brother." He always faced the enemy. All his battle scars were on his breast, none between his shoulder-blades. Fierce though his hatred of sin, he was to the penitent sinner as merciful as St. Alphonsus himself. Among the servants of Our Lady of Perpetual Help, Father Wissel was a knight "without fear and without reproach." At one time this remarkable man was "about to be nominated bishop of an important see, but his humility thwarted the nomination."

Father Wissel literally wore himself out in the service of his Divine Master. Even when he had reached the patriarchal age of 82, he was still actively engaged in the ministry. While giving a retreat to the Sisters of Christian Charity at Wilkesbarre, Pa., in July, 1912, he was stricken with paralysis, and on September 7 following, he garnered into the heavenly storehouses the magnificent harvest he had reaped. Had he survived about seven months longer, he would have celebrated the Diamond Jubilee of his ordination and of his religious profession. Father Wissel lived to be the Grand Old Man of the Baltimore Province, and died esteemed and honored by all who knew him.

The writer reverently lays this wreath of immortelles on the grave of the sturdy old warrior in the Grand Army of Christ's anointed priesthood, the Rev. Joseph Wissel, C. SS. R.

THE REV. AUGUSTINE FREITAG, C. SS. R.

Father Freitag was born at Waake, in Hanover, Prussia, July 1, 1836. His parents, who were strict Lutherans, brought him up in the tenets and practices of that faith; and even as a child he imbibed bit-

ter prejudices against the Catholic Church. At the age of 16 he came to this country, and made his home with an uncle in Baltimore. A few years later he became acquainted with the Archbishop of that city, the Most Rev. Francis Patrick Kenrick, for whom he conceived the highest admiration. Gradually, young Freitag's antipathy to the Church softened; he began to withdraw from Protestant influences and to move in Catholic circles. In 1852, when he took up his abode in Baltimore, negro slavery was there the order of the day; and not only the blacks themselves, but also those whites who had any dealings with them were heartily despised. One evening, on going to the convent of the Oblate Sisters of Providence, who were all colored women, Augustine Freitag was surprised to learn that the Rev. Thaddeus Anwander, C. SS. R., who, of course, was white, took the deepest interest in the nuns, and was never tired of ministering to their spiritual wants. This fact made a profound impression on the mind of the young Lutheran, who realized forcibly that the Catholic Church draws to her maternal bosom all men without regard to race or color. The light of faith began to dawn on his soul, and shortly afterwards he was received into the Church by the Most Rev. Archbishop Kenrick.

But another great blessing was in store for him. He had come in contact with the Redemptorist Fathers and had been so charmed with their manner of life that he sought to be admitted to their ranks. His petition was readily granted. He was invested in the religious habit in 1856, was professed the following year, and ordained priest March 21, 1863, by the Most Rev. Archbishop Kenrick. In the course of his sacred ministry he was attached to various houses of the Congregation, among which were the Mission

Church, Boston; St. Mary's Church, Annapolis, Md., (of which he was Rector, from January 30, 1871, to January 30, 1873,) and St. Alphonsus' Church, N. Y., where he died.

During his stay of nearly seven years and a half in Boston, from February 7, 1873, to July 14, 1880, Father Freitag was venerated and loved by the people. Even to this day, the old parishioners like to recall his memory. One gentleman in particular, whom the writer interviewed, said: "The morning I saw Father Freitag leaving, I could have cried. I could not have felt worse had it been my own brother who was going. I can remember Father Freitag better than anyone else. He was a convert, and I think he was one of the most sincere men I ever met in my life. He told us that on one occasion, when he was a young fellow, he took a long trip by boat, and was obliged to share his stateroom with another man, a Catholic, but at the time he would have preferred rather to lie on the deck than go into a room with a Catholic."

It is said that Father Freitag was a descendant of a German nobleman. Be that as it may; this much, however, is certain: he was one of Nature's noblemen and of God's heroes.

THE REV. WILLIAM LOWEKAMP, C. SS. R.

The Rev. William Lowekamp, C. SS. R., second Rector of the Mission Church, was born at Hunteberg, in Hanover, Germany, October 17, 1837, and at the age of 14 came to America with his parents. They settled in Baltimore, where their near relatives—two other families who bore the same name—had preceded them. In the course of time, six of the

Lówekamps became Redemptorists—four priests, and two lay brothers. They lived in St. Alphonsus' parish, where the young William became acquainted with the Fathers and conceived the idea of joining the Congregation. He was clothed in the habit of St. Alphonsus, October 15, 1855, and one year later to the day, made his religious profession. On March 21, 1863, he was ordained priest at Annapolis, Md., by the saintly Archbishop Francis Patrick Kenrick of Baltimore.

The following year, Father Lówekamp began his ministerial career at St. Philomena's Church, Pittsburgh, whence he was transferred to New York, in 1866. While there he served in a twofold capacity—as assistant in the parish and as missionary. In October, 1867, he was assigned to St. Peter's Church, Philadelphia, of which he was appointed Rector the following summer; here he filled two terms successfully, during which he added much to the beauty of the church. He was named Rector of St. Philomena's, Pittsburgh, July 16, 1874. On December 9, 1875, he was sent, as Superior, to St. Patrick's Church, Quebec, Canada, and, in 1877, was designated Rector of the Mission Church, Boston. In 1880, he returned to Quebec, where he was Rector until 1884. In May of that year, he was chosen Superior of the Province of St. Louis, an office which he held for nine consecutive years—years crowded with splendid achievements. During his incumbency, he established the Preparatory College at Windsor Springs, about nine miles from St. Louis, and also founded new houses in Chicago, in Denver, and in other cities of the West. In 1893 he was appointed Rector of St. Alphonsus' Church, St. Louis, where, on July 15, 1899, after a lingering illness, he breathed forth his soul into the hands of his Creator.

Father Lowekamp was a quiet, deeply pious man who was esteemed and respected by the people of every locality in which his lot was cast.

THE REV. FRANCIS X. MILLER, C. SS. R.

Father Miller, the last of the Boston pioneers to die, was a man who made true friends wherever he went. When he came to the Mission Church, in 1871, he was a very young man, not yet twenty-eight, and not two years ordained, full of life and energy—a human dynamo. He was a prince of mirth, and saw sunshine everywhere. He always kept the right side and the bright side out, and made the service of God a thing of joy. He was an eloquent and forceful preacher; most of his sermons were full of TNT and other high explosives. He used to begin in easy, suave tones, as gentle as the bleating of a lamb, but when he had warmed up to his subject, he made a noise like the storming of Verdun. A few years ago, while the writer was on a mission in one of the suburbs of Boston, an old resident of the place spoke to him of a certain sermon which Father Miller had delivered there 47 years before. “That sermon,” said the gentleman, “I shall never forget, as long as I live. It stirred the parish to its very depths and did a world of good.” Father Miller, at the time of his death, February 25, 1919, was over 75 years of age, more than 58 years a Redemptorist, and almost 50 years a priest.

THE REV. PETER BAUSCH, C. SS. R.

Father Bausch was an exemplary priest and fervent religious, a powerful and eloquent missionary. He was born in Germany, October 9, 1848, and at the age of 9 came to the United States with his parents, who established their home in Philadelphia. While still a boy he became a Christian Brother, and so striking were his professorial talents that at the age of 18 he was appointed to teach the highest class in one of the leading parochial schools in New York City. But Almighty God had destined him for the priesthood, and in 1867 he entered the Redemptorist novitiate at Annapolis, Md. He was professed April 15, 1868, and ordained at Ilchester, May 20, 1875, by the Most Rev. Archbishop Bayley of Baltimore.

On the completion of his studies, in 1876, Father Bausch was sent to Boston, where he remained until 1881. Under a rough exterior and a brusque manner, he hid as true a heart as ever beat. In the pulpit he was a hard hitter, but even those who winced under his blows, always felt a secret admiration for the man, and were irresistibly drawn to him. During his five years in Boston, he did a tremendous amount of work, and made a lasting impression wherever he labored. As late as 1910, a Brooklyn priest spoke to the writer in the highest terms of a sermon that Father Bausch had preached in Nova Scotia, as far back as 1879. He had a physical makeup which lent itself naturally to the delivery of the heavy sermons. His sermon on the General Judgment was about as near an approach to the reality as one could imagine.

As Rector of St. Michael's, Baltimore, 1886-1893,

he adorned whatever he touched. As professor at the Preparatory College, North East, Pa., 1894-1895, Father Bausch endeared himself to the boys, who instinctively saw that he was fully worthy of their respect, confidence and admiration. Stricken with Bright's disease at the early age of 47, he died at St. Clement's College, Saratoga Springs, N. Y., October 29, 1895.

THE REV. JOSEPH HENNING, C. SS. R.

Father Henning was born in New York City, November 17, 1838. He studied the classics at St. Francis Xavier's College in his native city; was admitted to the novitiate in 1854; professed December 10, 1855; and ordained priest at Cumberland, Md., June 11, 1862.

For the next two or three years he preached missions with singular success in nearly all the large cities of the East. In 1865 he was sent to England, where the Congregation of the Most Holy Redeemer was then in its infancy. During his two years abroad, he was occupied, of course, in missionary work. He was Rector of St. Patrick's, Quebec, 1877-1880; of the Mission Church, 1880-1887; of St. Patrick's, Toronto, 1887-1890; and of St. Mary's, Annapolis, 1890-1893. For the next five years he was professor of Moral Theology at the Redemptorist Seminary, Ilchester, Md. While thus engaged, he was chosen delegate to the General Chapter of the Redemptorist Fathers, held in Rome in 1894. From 1898 to 1907, he was again Rector of St. Patrick's, Quebec. In the latter year, he was transferred to the Church of the Immaculate Conception, N. Y., where he spent the

evening of his days, till his death, July 3, 1912. He said Mass for the last time on the fiftieth anniversary of his ordination.

THE REV. AUGUSTINE MCINERNEY, C. SS. R.

Father McInerney was born in New York City, November 8, 1843, and baptized in historic old St. Peter's Church on Barclay Street. After his graduation from high school he took up a business career. But before long he began to feel that he was not in his proper sphere, and resolved to apply for admission into either the Military Academy, at West Point, or the Naval Academy, at Annapolis. When about to enter the former institution, he providentially attended a mission, during which he was inspired to embrace the religious life. He was to be a soldier, not, indeed, of any temporal ruler, but of the Eternal King, Christ the Lord.

Spurred on by high aims and animated by a noble purpose, Augustine McInerney sought membership in the Congregation of the Most Holy Redeemer. Because of his sterling character and distinguished talents, he was readily received, and on December 8, 1867, made his profession at Annapolis, Md. He was ordained priest May 20, 1875, at Ilchester, by the Most Rev. Archbishop Bayley of Baltimore.

When he had finished his studies, in 1876, Father McInerney was appointed to the Mission Church, Boston, but his weak constitution soon necessitated a change, and he was transferred to St. Mary's Church, Annapolis, where he was employed in the lighter tasks of the ministry. In 1881 he was sent to St. Patrick's, Toronto, where he labored with a zeal far beyond the warrant of his physical strength. From

1884 to 1887 he served as Rector of St. Mary's, Annapolis. During his three years there, he renovated and beautified the church, and in other ways showed such a marked capacity for large affairs, that at the expiration of his term he was appointed Rector of the Mission Church, Boston. The noble work he did here is a familiar story, and we need not repeat it. After one term as Rector of St. Patrick's, Toronto, he was chosen, in 1893, Superior of the new foundation in Brooklyn, N. Y.

In 1895 Father McInerney was stricken with progressive paralysis, but fought it so bravely, that for three terms he was able to act as Prefect of the Second Novitiate. In 1898, however, his condition became much aggravated and from day to day he was rendered more and more helpless. In the hope of recovery, he made a novena at the tomb of the Venerable Bishop Neumann, but it was the decree of the Most High God that he should drain the chalice of suffering to the very dregs. Late in 1899, he said Holy Mass for the last time; thenceforth life was to him simply a martyrdom and a crucifixion. At the age of 56, in the full glory of his manhood, and at the height of his fine intellectual powers, he found himself an utter cripple. Oh, what a picture of human misery was he! this noble priest, once so full of life and energy, but now unable to move hand or foot, or to raise his head to Heaven, to which in bygone days he had directed so many hundreds of souls. The bowed head, the bent form, the trembling palsied hands — whom do they suggest, if not St. Alphonsus? But it was precisely when in this lamentable state that Father McInerney gave the best proof of his true greatness and heroic virtue. Crushed and tortured with bodily pain, he was always cheerful, contented and resigned. "Angels came and ministered to him."

and beyond the crown of thorns, he beheld the aureola of glory. Till a short time before his death, he retained his clearness and keenness of mind, and every morning he had himself carried to the sacristy, where he heard Mass and received Holy Communion.

In spite of his bitter affliction, Father McInerney observed as best he could, the rules of the Congregation, with all the exactness and fervor of a novice. As the weary years wore on, his crushing disease became worse and worse. "I am come into the depth of the sea; and a tempest hath overwhelmed me." But at last, on July 23, 1914, the day of deliverance dawned, "the chains were loosed to let the captive go." While his brethren were reciting the prayers for the dying, he made a supreme effort to raise the crucifix to his lips, as if he would say with his dying Saviour, "It is consummated." But the nerveless hand that held the Sacred Image fell back limp and impotent, and the purified and chastened soul of the holy old man took flight from the gloom of Calvary to the glory of the Eternal Hills. Thus ended the sufferings of this exemplary religious, this worthy son of St. Alphonsus, this zealous missionary and bright pattern of sacerdotal excellence, this marvel of patience and resignation to the Adorable Will of God.

At the time of his precious death, Father McInerney was 47 years a Redemptorist, 39 years a priest, and 71 years a gentle, kindly human being. His was a grand life! Within the walls of the mortuary chapel at Annapolis, awaiting a glorious resurrection, rest the ashes of the martyr priest — the Rev. Augustine J. McInerney, C. SS. R.

THE VERY REV. WILLIAM G. LUECKING, C. SS. R.

Father Luecking, who from 1884-1890 was an assistant at the Mission Church, died of uremic poisoning at St. Agnes' Hospital, Philadelphia, Pa., Saturday, January 20, 1912.

William G. Luecking was born of model Catholic parents in New York City, October 1, 1857. In 1869, he entered the Preparatory College, then attached to St. James's Rectory, Baltimore. Here he showed himself a real boy, full of life and fun, but at the same time observant of the rules of the college and diligent in study. He was graduated in June, 1875, and on August 2 received the habit at Annapolis, Md. The following August 2 he made his religious profession, and on April 3, 1880, was ordained priest by His Eminence Cardinal Gibbons.

From 1881 to 1883, Father Luecking was professor at the Preparatory College, North East, Pa. At the close of his second novitiate, which he made here in Boston, under Father Henning, he was assigned to this community. Occasionally, he was employed in giving missions, but for the most part, was occupied with parochial duties. In putting the Sunday school on a solid basis, in the early days of the parish, he met with marked success.

In June, 1890, Father Luecking was appointed to the important and honorable position of Prefect of Students at the Seminary, at Ilchester, Md. So well did he administer that office that in April, 1898, he was promoted to the lofty dignity of Superior of the Baltimore Province, which post he held for 11 years. During his first term he remodeled the college at North East, and erected there a beautiful Gothic

chapel of granite. A few years later, he achieved his monumental work, the building of the magnificent Seminary at Esopus, N. Y., justly ranked as one of the finest institutions of its kind in the country.

In October, 1909, Father Luecking was relieved of the heavy burdens of the Provincialship, and named Rector of Esopus. Shortly afterwards, he began to show symptoms of kidney trouble, and from that time forward his health steadily declined. In the summer of 1911, he was taken to the hospital, where he lingered till the time of his death.

He was buried in the community cemetery at Esopus, only a stone's throw from the great building, which stands for all time as an eloquent testimonial of his fatherly care of the students in particular, and of his deep love for the Congregation in general.

THE REV. MICHAEL J. CORDUKE, C. SS. R.

Father Corduke, the genial, gentle priest, who during his stay in Boston won a high place in the affections of the parishioners, was born at Ballyshannon, County Donegal, Ireland, February 16, 1849. At the age of 12, he immigrated to the United States with his parents, who fixed their abode in New York City. He pronounced the holy vows of religion at Annapolis, August 2, 1875, and was ordained priest June 7, 1879, at the Baltimore Cathedral by His Eminence Cardinal Gibbons.

During the early years of his priesthood, Father Corduke was stationed at Annapolis, in Quebec, and in Toronto. In 1890 he was assigned to the Mission Church, where for eight years, he gave to God, to the Congregation of the Most Holy Redeemer, and to

the people of this parish, the best that was in him. As Procurator of the community, he was ever ready to provide for the comfort and happiness of his religious brethren. His manner, his demeanor, but above all his innate kindness of heart inspired universal confidence. To go to him was to go to a father, and, therefore, all, but particularly the poor, could unhesitatingly approach him. He was an ardent supporter of every movement that contributed to the welfare of the young people. His prudent counsel warned them of dangers, and his delicate tact smoothed away their difficulties.

In 1898 he was appointed Rector of St. Peter's Church, St. John, N. B., where he labored with admirable devotion, until attacked by cancer of the throat, in 1901. During the two years of slow torture caused by his frightful malady, he gave an edifying example of patience. He never uttered a word of complaint, nor showed the least craving for human sympathy. The only sentiment that fell from his lips was "Thy Will be done, O Lord!" His spirit of prayer was truly remarkable; he used to spend nearly the whole day before the Blessed Sacrament, communing with his Divine Master. On May 9, 1903, his life of virtue was crowned by a blessed death.

REV. PETER CORR, C. SS. R.

Father Corr, who was attached to the Mission Church for seventeen years and a half, was born in New York City, May 26, 1868. He entered the Preparatory College in 1881, was graduated in 1887, professed as a Redemptorist August 28, 1888, and

ordained August 29, 1893, by His Eminence Cardinal Gibbons.

During his long stay in Boston, Father Corr was actively engaged on the missions, but he is, perhaps, best known as the energetic director of the St. Alphonsus Association. His influence over the young men was wonderful; and his open, frank and bluff manner strongly appealed to all who admire sincerity between man and man. His constant efforts to advance the Association physically, intellectually, and morally entitle him to the eternal gratitude of the members.

On August 29, 1918, Father Corr quietly celebrated the Silver Jubilee of his priesthood at St. Alphonsus' Church, N. Y., where he was at that time stationed. Less than three weeks afterwards, he was sent to give a mission at a little place on Staten Island. Apparently in good health, he preached with his usual force and vigor on the evening of September 18, but some time during the night, he was stricken with apoplexy, and the next morning was found dead on the floor of his room. His sudden death, in the prime of life, while all alone on a country mission, was truly pathetic. His funeral took place September 23, from St. Alphonsus' Church, N. Y., where he had made his first Holy Communion, served Mass as a boy, and offered up the Holy Sacrifice for the first time. The celebrant of the Funeral Mass was the Very Rev. Joseph Schneider, C. SS. R., Provincial; the deacon and the subdeacon were two classmates of the deceased, the Rev. Augustine Duke, C. SS. R., Prefect of Students at the Redemptorist Seminary, and the Rev. James Hayes, C. SS. R., who had been Father Corr's Superior in Boston for more than eight years. The eulogy was pronounced by Father Duke. The interment took place in the Redemptorist crypt, at

the Church of the Most Holy Redeemer, East 3d Street, N. Y.

The following deceased priests and seminarians were boys of the parish — our own kith and kin — and are, therefore, entitled to affectionate remembrance.

THE REV. JAMES DOYLE, C. SS. R.

Father Doyle, a young priest of singular amiability of character, died November 6, 1901, at the early age of 28. The son of exemplary Catholic parents, he was born in Roxbury, March 1, 1873. When he was a child, his mother died, and Father Luecking, touched with sympathy, took a special interest in the little fellow. James attended the Comins School, and was one of the most steady and punctual sanctuary boys of the Mission Church. In 1886 he entered the lower branch of the Redemptorist Preparatory College at Saratoga Springs, and in 1888 was promoted to the upper branch at North East; in 1892, he was graduated with honor and distinction. On August 2, 1893, he was professed as a Redemptorist, and was ordained priest June 21, 1899, at the Baltimore Cathedral by His Eminence Cardinal Gibbons.

After his second novitiate, Father Doyle was appointed to the mission-band at St. Mary's, Annapolis. As he had ability, zeal, and gentle winning ways, his Superiors entertained high hopes of his becoming a successful missionary. But alas! on his second mission, at the Church of Our Lady Star of the Sea, in Baltimore, he was stricken with appendicitis. An operation was performed, but septic poisoning had set in, and Father Doyle's promising apostolate

was cut short. In the arms of a fellow priest, the Rev. Joseph Schonhart, C. SS. R., who had loved him to the end, he peacefully expired. Father Doyle was buried in the mortuary chapel at Annapolis, Md.

THE REV. JOHN PHINN, C. SS. R.

The death of Father Phinn, stricken down in the early morning of life, was lamented by all who knew his fine ability and sterling character. He was born in Dundee, Scotland, June 25, 1881. As a child he came to America with his parents and settled in Boston. After his graduation from the Mission Church School, in 1893, he attended the Roxbury High School, where he made brilliant studies. In 1899 he entered the Redemptorist Preparatory College at North East, Pa., and finished his course with high honors in 1902. On August 2, 1903, he made his religious profession, and five years afterwards, on July 2, 1908, was ordained to the priesthood at the Redemptorist Seminary, Esopus, N. Y.

His first field of labor was the Church of St. Wenceslaus, Baltimore, where he devoted himself to the welfare of the Bohemian Catholics, whose mother-tongue he had studied while a seminarian. A little later he was appointed professor of Latin and English at North East, but he had scarcely taken up his new duties when he became seriously ill. The doctors diagnosed his trouble as cancer. He was removed to the hospital in Buffalo, where he died on March 9, 1911.

The funeral took place from the Mission Church March 13, at 10 o'clock. Very Rev. Father Rector Hayes was celebrant of the Solemn Funeral Mass; the Rev. Ferdinand Lutz, C. SS. R., of N. Y., deacon

and the Rev. John Barry, C. SS. R., of Brooklyn, subdeacon. The eulogy was delivered by the Very Rev. Francis Auth, C. SS. R., Rector of the Redemptorist College at North East, Pa. The interment took place in Calvary Cemetery. Father Auth, in his beautiful tribute, brought out the following points: Father Phinn was remarkable for his bright, cheerful and kind disposition and his spirit of prayer. His beads were his invariable companion. During his last illness over and over again he recited with glowing fervor the chaplet of Our Blessed Mother, who, we may easily believe smoothed his path to Heaven and presented his soul, purified by long and patient suffering, to her Divine Son, the great High Priest, to receive the eternal reward of a well-spent life.

THE REV. HENRY MURPHY, C. SS. R.

Father Murphy died December 7, 1913, at St. Clement's College, Saratoga Springs, N. Y. He was born in Taunton, Mass., April 8, 1883, and at the age of 15 entered the Preparatory College at North East, Pa., from which he was graduated in 1904. He made his religious profession August 2, 1905, and was ordained July 20, 1910. In February, 1912, on the completion of his studies, he was assigned to the Church of Our Lady of Perpetual Help, N. Y. But after a few months his health gave way completely, and he was sent to the salubrious climate of Saratoga Springs. For nearly a year and a half he fought bravely against his malady, but at length succumbed to its inroads. His death was marked by tranquil abandonment into the hands of God.

THE REV. VICTOR BURNS, C. SS. R.

On July 3, 1917, at the Redemptorist House at Saratoga Springs, N. Y., Rev. Victor Burns, C. SS. R., after a lingering illness rendered his soul peacefully into the hands of his Maker.

Victor Burns was born in Roxbury March 6, 1887. After his graduation from the parochial school he was admitted to the Redemptorist College at North East, Pa., in August, 1900. On August 2, 1906, he was clothed in the religious habit, but owing to illness did not make his profession until October 15, 1908. He was ordained priest at the Redemptorist Seminary at Esopus, N. Y., June 26, 1913. In the summer of 1914 he was sent to North East, to serve in the capacity of professor, but, like Father Phinn, he had scarcely entered the classroom when he was taken sick. To his own great disappointment and to the deep regret of his Superiors, he was transferred, utterly broken in health, to Saratoga Springs. For nearly four years thereafter he suffered from a severe affection of the lungs; at times he rallied and was able to perform some priestly duties, but for more than a year before his death he sank steadily. When no longer able to say Mass—this had been his only consolation—he resigned himself entirely into the hands of God and calmly awaited the end. Without fear or tremor he faced death, saying the while, "O Lord, teach me to do Thy will." When dying his sole anxiety was lest he might show some sign of impatience and thus lose the merit he would otherwise gain. Truly could he say with St. Paul, "For me to live is Christ, to die is gain."

The funeral took place from the Redemptorist

chapel at Saratoga Springs July 5. Father Hayes was celebrant of the Mass; the Rev. Thomas Donohue, C. SS. R., deacon, and the Rev. James Gunn, C. SS. R., subdeacon. The Rev. Thomas O'Reilly, C. SS. R., a classmate of the deceased, delivered the eulogy. Father Burns was buried in the little cemetery on the community grounds at Saratoga Springs.

THE REV. JOHN A. B. CONROY.

Father Conroy, who, as previously mentioned, was the first newly ordained priest to celebrate his First Mass at the Mission Church, died in the prime of life, Nov. 15, 1885. During his short priestly career he was an assistant at the Cathedral of La Crosse, Wisconsin, and pastor at Eau Claire, at Ettrick, and subsequently at Dellona, where after an illness of only a few hours he died of neuralgia of the heart. In charge of one of his sisters, his corpse was brought from Dellona to Boston, a distance of 1,300 miles. The funeral services in that far-off western town were attended by a large crowd of people, who, with every manifestation of grief at having lost so kind a father and friend, followed the cortège to the railroad station, seven miles away. The Solemn Funeral Mass at the Mission Church was celebrated by the Rev. Eugene Walsh, C. SS. R. The clergy and the laity were present in large numbers. The eulogy was pronounced by the Rev. Francis Delargy, C. SS. R., who, with a fine touch of pathos, dwelt on the zeal and energy displayed by the young priest in winning souls to God.

THE REV. JOHN W. F. POWER.

Father Power was born in Roxbury in 1883. In 1896 he was graduated from our parochial school and in 1900 from the Boston English High School. During the next four years he pursued the classical studies under the private tutelage of the Jesuit Fathers of Boston College. In September, 1905, he was admitted to the Grand Seminary, Montreal, where, in 1910, he received the degree of Bachelor of Canon Law. On December 17 of that year he was ordained priest by the Rt. Rev. Bishop Walsh, at the Cathedral of the Immaculate Conception, Portland, Maine, to which shortly afterwards he was assigned as assistant.

Able, energetic and zealous he gave great promise of accomplishing wonders in the vineyard of the Lord, but only a few years after his ordination he fell a victim to consumption and died August 1, 1914. His death was universally mourned by the people of the parish, with whom he was a great favorite. A graduate of the school, a former president of the Alumni Association, one of the first musical directors of the St. Alphonsus Orchestra, a prominent figure in all the parish entertainments, he was in the full sense of the term, one of our own.

His funeral took place from the Mission Church August 4; the Rev. John J. Frawley, C. SS. R., was celebrant of the Mass; the Rev. Timothy Houlihan, Rector of the Portland Cathedral, deacon; and the Rev. John Finn, a classmate of the deceased, subdeacon. The Rev. Richard Donohoe, C. SS. R., Director of the Redemptorist College, at North East, Pa.,

paid a feeling tribute to the dead priest. A large number of clergymen, especially from Portland, were present in the sanctuary. Fully two thousand of the laity attended the Mass.

Redemptorist Seminarians.

TIMOTHY SHEEHAN, C. SS. R.

Timothy Sheehan was born at Coachford, County Cork, Ireland, August 27, 1862, and as a child came to this country with his parents. He was graduated from the Redemptorist Preparatory College in 1885, and admitted to the holy vows August 2, 1886. About a year afterwards his health began to fail and he was sent from the seminary at Ilchester, Md., to Saratoga Springs, N. Y., where after a long period of suffering borne with patience and resignation he passed to the better life on August 3, 1888.

JOHN P. BURNS, C. SS. R.

The death of John P. Burns, which occurred at St. Clement's College, Saratoga Springs, N. Y., was sincerely mourned by the people of the parish and by his brethren in religion, for he was a young man of high character and of great talent.

John P. Burns was born in Roxbury, March 28, 1873. As a boy he attended the Martin School, from which he was the first pupil to be graduated. He began his classical course at the Redemptorist Prepara-

tory College at Saratoga Springs, N. Y., in 1887, and finished it at North East, Pa., in 1893. On August 2 of that year he was invested in the religious habit at Annapolis, Md., and during his novitiate showed solid piety and genuine fervor. When at the end of his probation he was enrolled among the Sons of St. Alphonsus, his joy knew no bounds.

Full of ambition to become an efficient priest he began the higher studies at Ilchester, Md., in September, 1894, but in the spring of 1896 his health broke down and thenceforth he suffered almost constantly. However, he bore the martyrdom of his disease with a resignation to the Will of God that was nothing less than heroic. In the hope of preserving to the community so promising a subject, his Superiors sent him to Roxbury, thinking that his native air might effect an improvement in his health. After a stay of six months he returned to Ilchester, eager to resume his studies, but only slightly, if at all better. Thereupon the students began a series of novenas for his recovery, in which they were joined by many other religious communities. For a time he seemed to rally and was able to attend class, but in reality his condition was still very serious.

The Very Rev. Father Provincial, feeling that the healthful climate of northern New York would benefit him, transferred him to Saratoga Springs. But the All-Wise God had decreed to take the pious young man to himself. "Being made perfect in a short space he fulfilled a long time, for his soul pleased God. Therefore, He hastened to bring him out of the midst of iniquities." When told that he could not recover, his reply was characteristic of his whole career, "I am delighted to die. I am useless anyway." Amid the prayers of his sorrowing companions in religion, he peacefully breathed his last, Friday, August 26, 1898.

EDWARD SEPTON, C. SS. R.

A mournful day in the annals of the Redemptorist Fathers of the Baltimore Province was the 26th of August, 1906, when two seminarians of the Congregation met death by drowning in the Severn River, near Annapolis. One of them was Edward Joseph Sephton of the Mission Church Parish; the other, John M. Thaler of St. James's Parish, Baltimore.

Edward Joseph Sephton was born in Roxbury, December 6, 1885. As a little boy he attended St. Joseph's parochial school, and in September, 1899, entered the Redemptorist Preparatory College, at North East, Pa. He was a brilliant lad, whose mental powers were far in advance of his youthful years; and, happily, he was as truly pious as he was highly gifted. During vacation time, he lived and moved and had his being in the sacred atmosphere of the Shrine, his prolonged and frequent visits to Our Lady of Perpetual Help eliciting much admiring comment. Throughout his six years at college, he was a leader in his class; and finding time to take up extra studies, became proficient in Italian and in dramatic composition. It goes without saying that he was graduated with high honors, and seemed destined to accomplish great and glorious things in the service of Almighty God.

On August 2, 1905, Edward Sephton received the Redemptorist habit and one year later pronounced his holy vows. Before his enraptured vision now rose the day of his ordination to the priesthood — the final goal in the realization of his life's dream. But the God of Infinite Wisdom, who holds in His hands the arbitration of man's future, had determined to call this

bright boy to Himself almost as soon as he had made his religious profession. The light that had shone so brilliantly was suddenly quenched, and Edward Sephton, while engaged in the innocent pastime of bathing, went down to a watery grave, just twenty-four days after he had become a Redemptorist. Two days later, he and John M. Thaler were laid away in the mortuary chapel at Annapolis, where day after day, and often during the day, their brothers in religion, who survive them, pray for the repose of their souls.

JOSEPH DE COSTE, C. SS. R.

Joseph De Coste was born in Boston, May 18, 1883, and was graduated from the Mission Church School in 1899. One year later, he was admitted to the Redemptorist Preparatory College, at North East, Pa., where he was known and esteemed for his great industry, his love of prayer, and his cheerful and unassuming disposition. In May, 1904, he finished his course with credit and applause. He received the religious habit on August 2, at Annapolis, Md., where on the same date the following year, he made his religious profession. In September he began the study of philosophy at Ilchester, Md.

Spurred on by the ambition to become a fit instrument in the hands of God for the salvation of souls, Joseph De Coste devoted himself to his books with such unremitting diligence that his Superiors found it necessary to moderate his ardor, lest he undermine his health. In the autumn of 1906, he was attacked by a fatal malady and rapidly declined. When the end approached, he expressed the desire to die on a feast of Our Blessed Lady, or within the octave of such

feast. His wish was gratified, for it was on Feb. 8, 1907, within the octave of the Purification of the Holy Virgin, that this fervent young Redemptorist received the crown promised by St. Alphonsus to his faithful sons, who die in the bosom of the Congregation. He was buried in the community cemetery at Ilchester, where his ashes mingle with those of many other holy Redemptorists who preceded him into eternity.

The Dear Departed of the Parish

Before bringing to a close our narrative of "The Glories of Mary in Boston," we regard it as a sacred duty to recommend to Our Lady of Perpetual Help the souls of those unnumbered thousands of parishioners "who have gone before us with the sign of faith and sleep the sleep of peace." They were once our very own. "Every other thought which was within us was shared by them." They were familiar figures round the confessionals, at the Communion rail, and at the Shrine; but now we see them no more. "The bond of kindred is broken and the silver cord of love is loosed." "But O! for the touch of a vanished hand, and the sound of a voice that is still!" Let us hope and pray, today especially, that they have already "washed their stoles in the Blood of the Lamb." But if they have not yet been admitted to the heavenly Jerusalem, let us hope and pray that they may soon enter that blessed land, where "God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away." And let us console ourselves with the beautiful words of the Book of Proverbs: "But the souls of the just are

in the hand of God and the torment of death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery; their going away from us for utter destruction; but they are in peace."

May the deceased of the parish, for whom we pray, raise their voices night and day, in fervent supplication, that He who is the "Ancient of Days," that He who is "before Abraham was made," that He whose years shall never fail, may amplify and enhance and perpetuate "The Glories of Mary in Boston."

A COMMUNITY CHAPEL, C. SS. R.

(Dedicated to the Redemptorist Fathers of Boston)

By MARY SARSFIELD GILMORE

(Written for the *Irish World*)

Where the city resounds with discords, and is rife with sad
human scenes,
An abode of Christ's mission-priesthood o'er the street like
an angel leans.

The strong wing of the church beside it seems to fold it in
tender peace,
And the weary of heart pass rested, and the wicked their
sins surcease.

For the steps linking pave and portal, like the ladder of
Jacob, span
Both the heaven of saintly vision and the earth that is plane
of man.

And tho' sordid the world, and sinful, yet a yearning in
souls survives,
For the grace of Divine ideals, and the glory of holy lives.

So the pace of the heedless slackens, and the laugh of the
reckless dies,
And the cheek of the woman blushes, and a tear softens
manly eyes,—

Where the house of the Lord's anointed fills its mission, albeit
mute,
And a legion converted sinners are its unction's immortal
fruit!

* * *

Scarce a step from the public porchway
Is a shrine by the world unseen,
Since the rule of the cloister closes
Its inviolate doors between.

But the keys of the holy Brother,
Or the novice who shares his trust,
In their charity grant a vision
Of the chapel where pray the just.

On its walls glints the green of Springtime,
Pale and tender, yet softly bright;
While low panels of gold and crimson
With the nave's velvet glow unite:

And the tri-colors blend their beauty
With the light like a lustrous mist,
Of the tapers whose rays illumine
The retreat of the Eucharist!

Oaken pews by an aisle divided,
Of soft cushions or down are bare;
In their simple, ascetic beauty,
Perfect settings for pious prayer.

While o'erhead, where the carven choir
In desertion and silence lifts,
Psalm and chant seem to echo subtly
As dream-music thro' slumber drifts.

Face to face with chaste crystal windows,
Gleam aloft, mural paintings twain;
And the beautiful Christ presented,
The grand altar-piece shows again.

In the one, Jesus walks the waters
To concede sinking Peter aid,
Since his lip-faith appeals, "Lord, save me!"
Tho' at soul he is sore afraid.

In the other, there flows the Water,
That is not of the sea, but Life,—
For it pictures the well of Jacob,
And the woman with evil rife;

And the Saviour Who sorely thirsted,
While to serve Him her hand demurr'd,
Yet out-pour'd her the Living Water
Of Salvation's immortal Word.

So the lesson of both is tender,
 Yet pathetic past human ken;
 For in Peter and he who fail'd Him,
 Christ foretasted His cup from men!—

O'er the altar, the Christ depicted
 Walks abroad 'twixt apostles two;
 And His Figure is here majestic,
 Yet benign as His chosen knew.

And so vivid in life-size beauty
 Does the Saviour's presentment show,
 That it seems like the incarnation
 Of the Real Presence shrin'd below.

As the gold and white altar glimmers,
 In the rays of the vigil-light,
 O, the God-Man's own Sacred Heart-throbs
 Seem to pulse to the dome's still height!

And perchance this is not mere fancy,
 Since (O, touching!) in upper wall
 The infirmary opes a window
 Where the sick to the Healer call:—

And lest souls that on Pain's cross languish,
 From their Lord feel apart and far,
 Faith reveals that the Christ-Heart whispers,
 "I abide where My lov'd ones are!"

O, thou vision of peace and beauty! O, thou haven of soul
 and heart!

Thou art witness that e'en earth's guerdons are to them of
 the "better part."

That "who loseth his life shall find it," if he lose it for love
 divine,

In a measure that man conceives not, till he follows the
 Master's sign.

There are tears of the spirits' shedding in our eyes as we
 turn aside

From our glimpse of thy greater glory, to the world's empty
 pomp and pride.

Yet not all share the high vocation, since the chosen are but
the few,

While the many are call'd, like Martha, to the work that lay-
lives must do.

But the duty well done, tho' lowly, has a recompense all its
own,

And the common way fosters graces, e'en as stars o'er the
dark are sown.

Inspiration to live life purely, neither woman nor man can
lack,

Or the courage of high conviction, tho' the fury of hell
attack,—

Whilst the glory of church and chapel pictures heaven's re-
quiting goal,

And the priesthood's heroic virtue proves the strength of
the Christian soul.

Then, O militant Churchmen, homage unto you and your
holy kind,

Under Christ, the supreme exalters of humanity's soul and
mind!

For your practice that crowns your precept, is a challenge
that man accepts,

A reproach to the self-indulgent, an ideal the world re-
spects;—

And the voice of the mission-preacher, that transmits God's
impellent call,

By the Paraclete's tongue of fire, is the one voice that
reaches all.

So ye go forth to teach all nations, in the Master's Om-
niscient Name,

And eternal reward's forerunner is your world-wide, immor-
tal fame;—

Since the Sign under which ye conquer, is no sceptre of
earthly dross,

But the mission's specific symbol,—the Redeemer's triumph-
ant Cross!

LINES DEDICATED TO THE REV. FATHERS
PETSCH AND HAYES ON THE COMPLETION
OF THE MISSION CHURCH TOWERS.

“Slumbers thy dust, O champion of the Lord,
Whose love and thought designed this beauteous fane,
Well foughtest thou, a noble end thy sword,
When shall we look upon thy like again?
Now thy successor, Wisdom’s chosen one,
Consummates the work, so well begun,
Both Temples types of that unfailing Church,
Founded by combats that not yet may cease,
And by the Spirit perfected in peace.

“Ah, venerated names! not scrolled alone
By the architectural glories of the pile,
By gorgeous lights on richly carven stone,
By clustering columns of ‘the long drawn aisle,’
Not in these priceless jewels of all arts,
But on a people’s proud and grateful hearts!
Here shall in full toned harmonies of praise,
Angels ascendant and descendant soar—
Whispering your sainted names for evermore.”

VERSES INSPIRED BY THE ELECTRIC CROSSES
OF THE MISSION CHURCH.
CROSS OF LIGHT.

Symbol grand of love and pity,
Faith and hope and pure desire;
Gleaming high above the city,
Shines the Mission Cross of fire.

Oh! how dark were history's pages,
Had the light of faith not shone,
On the paths of men for ages,
Leading down from Calvary's Throne.

Paths where footsteps prone to falter,
Turned and wandered from the right,
Brought again unto the altar,
By the gleaming through the night.

Hearts when seamed by worldly furrow,
Swayed and bowed beneath the strain,
Leaned on thee, of greater sorrows,
By the firm light inspired again.

Light that cheered the brave crusader,
Through the Syrian desert sands;
Turning back each new invader,
From thy flocks in many lands.

Gleaming now above the city,
In thy habiliments of fire;
Teach us still of love and pity,
Faith and hope and pure desire.

—Timothy C. Murphy, in *The Hibernian*.

Dec. 15, 1910.

“THE STARS AND STRIPES FOREVER!”

MEMBERS OF THE PARISH WHO SERVED WITH THE
COLORS DURING THE WORLD WAR.

Chaplain, REV. STEPHEN L. AHERN, C. SS. R.

Chaplain, REV. FRANCIS A. MURRAY, C. SS. R.

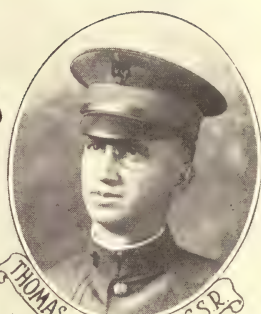
Chaplain, REV. GEORGE A. CRIMMEN

Ago, John H.
Ahern, Cornelius G.
Ahern, George
Ahern, Joseph F.
Ahern, Michael A.
Aiken, Bernard J.
Allen, Amos F.
Anderson, Frederick A.
Anderson, L. Henry
Appicello, James E.
Badarraco, George A.
Barker, Peter
Barr, Chester W.
Barrett, John J.
Barry, Herbert
Barry, Patrick J.
Barry, Thomas F.
Bates, George R.
Biancone, Ferdinand
Bogue, John J.
Bohannon, Charles
Bohannon, Fred G.
Bohannon, John H.
Bowen, Harry W.
Bowen, Warren L.
Bowers, Robert E.
Bradley, John J.
Brady, Edward

Brady, Francis
Brady, J. John
Brady, Thomas
Brady, Thomas J.
Brady, William E.
Breagy, Richard T.
Breheny, Michael
Brennan, George
Brennan, George J.
Brennan, George J.
Brennan, John A.
Brennan, Michael J.
Brennan, Thomas J.
Brennan, William T.
Breslin, James E.
Brethney, Michael F.
Brodigan, Joseph J.
Brogan, Michael
Brogan, William J.
Brusch, Joseph A.
Buckley, Alfred J.
Buckley, Matthew J.
Burke, John A.
Burke, Michael
Burke, Thomas J.
Burns, Henry P.
Burns, John J.
Burns, Leo W.



FRANCIS A. MURRAY, C.S.S.R.



THOMAS G. RAYNOR, C.S.S.R.

CHAPLAINS
FROM
THE
CHURCH
MISSION PARISH



JAMES P. CLARK, C.S.S.R.
BOSTON, MASS.



STEPHEN L. AHERN, C.S.S.R.



GEORGE A. CRIMMEN

Chaplains
in the
World War

Burns, William H.	Cleary, Charles J.
Butler, John A.	Cleary, Joseph R.
Caden, James P. L.	Clement, Phil
Cadigan, John R.	Clifford, Patrick J.
Cady, Arthur L.	Clinton, David M.
Cady, Joseph J.	Clinton, David M.
Cahill, Arthur J.	Cloonan, Patrick J.
Cahill, John W.	Coakley, Joseph R.
Cahill, Timothy	Coffey, Wm. J.
Callahan, James J.	Coghlan, Charles M.
Callahan, John A.	Coghlan, Nicholas G.
Callahan, Joseph A.	Coleman, Benj. L.
Callahan, Richard G.	Colleran, Patrick A.
Calnan, Thomas	Colleran, Patrick M.
Calnan, Thomas J.	Collins, Edward J.
Calnan, T. P.	Collins, George
Campagne, Salvatore	Collins, Martin J.
Campbell, John M.	Colsehcl, Nicholas
Campbell, Thomas J.	Comer, William J.
Canney, James J.	Comerford, Joseph
Cannon, James P.	Concannon, John P.
Carberry, Thomas J.	Condell, William J.
Carmody, Edward F.	Condon, George J.
Carmody, Patrick F.	Condon, Thomas H.
Carney, Bernard A.	Connell, John J.
Carrigan, Dennis	Connolly, Edward G.
Carroll, Fred H.	Connolly, Martin J.
Carroll, James	Connolly, Thomas F.
Carroll, Joseph D.	Connolly, William H.
Carty, Thomas P.	Connor, Daniel P.
Casey, Dennis P.	Connor, Eugene J.
Casey, Edward	Connor, William J.
Casey, Fred	Connors, Patrick
Casey, John J.	Conroy, John J.
Casey, Wm. L.	Conway, John A.
Cassidy, John E.	Conway, Joseph J.
Cassidy, Joseph G.	Conway, Joseph M.
Cassidy, Patrick J.	Cook, Frank
Caulfield, Edward L.	Cooney, Bernard P.
Caulfield, Fergus I.	Corbett, William J.
Caulfield, James E.	Cordingley, John G.
Caulfield, John H.	Costello, Richard
Caulfield, Patrick J.	Costello, Thomas J.
Chatain, Francis	Cotter, Edward F.
Cheever, Charles E.	Cotter, John J.
Clancy, Emanuel S.	Cotter, Neil

Coughlan, Arthur C.	Daley, John F.
Coughlan, Harry J.	Daley, Thomas
Coughlin, Daniel J.	Danner, John W.
Coughlin, Edward	Darcy, Michael F.
Coughlin, John	Davin, Martin
Coughlin, Stephen H.	Dawson, Clifford C.
Coughlin, Thomas A.	Daylor, James F.
Coughlin, Timothy J.	DeCourcy, Alfred C.
Counihan, James F.	Delaney, James
Coyne, John	Denning, Francis J.
Craighton, J.	Denning, John J.
Creighton, John	Desmond, Patrick W.
Crimman, Francis G.	Devaney, Augustus P.
Cronin, Cornelius A.	Devany, M.
Cronin, John G.	Develin, Charles M.
Cronin, John P.	Deveney, Thomas F.
Cronin, Joseph J.	Devlin, Edmund C.
Cronin, Leo	Devlin, Edward
Cronin, Leo J.	Devlin, Francis J.
Cronin, Mortimer L.	Devlin, Henry P.
Cronin, William	Devlin, John G.
Crossen, Henry T. G.	Devlin, John J.
Crossen, Joseph M. A.	Dillon, Edward
Crossen, Robert W.	Dillon, John
Crowley, Caine	Dillon, William
Crowley, David	Dixon, Thomas
Crowley, Gerard	Dockray, Albert H.
Crowley, J. Joseph	Dockray, John
Crowley, John Joseph	Doherty, Bernard
Cullen, George W.	Doherty, Dennis J.
Cullen, Joseph	Doherty, John J.
Cullen, Michael T.	Dolan, Charles J.
Cullinane, John F.	Dolan, Daniel
Cunningham, Frank M.	Dolan, Edward
Cunningham, John	Dolan, James A.
Cunningham, Thomas	Dolan, John
Cunningham, Thomas	Dolan, John A.
Curnane, Augustine C.	Dolan, William J.
Curran, Patrick	Donahue, Jeremiah L.
Curtin, Joseph	Donahue, Frank P.
Cusick, Gerard F.	Donahue, James
Cusick, John L.	Donahue, Jeremiah A.
Dacey, William F.	Donahue, Patrick
Dagnan, Peter	Donahue, William G.
Daley, Bartholomew	Donlon, James J.
Daley, James H.	Donnelly, Peter M.

Donnelly, Thomas L.
 Donohue, Henry P.
 Donovan, Edward W.
 Donovan, Francis C.
 Donovan, Lawrence L.
 Dooley, Harry J.
 Dorr, William A.
 Downey, John J.
 Doyle, Frank R.
 Doyle, James F.
 Doyle, Joseph P.
 Doyle, Philip L.
 Doyle, Thomas
 Doyle, Thomas J.
 Driscoll, Francis J.
 Driscoll, James S.
 Driscoll, Michael A.
 Duffy, Harold
 Duggan, Francis D.
 Duggan, Francis J.
 Duggan, Patrick J.
 Dunn, James E.
 Dunn, Patrick J.
 Dunne, Harold J.
 Dunne, Martin H.
 Dunne, William R.
 Dunphy, J. Harold
 Durkin, Clement A.
 Dwyer, Albert E.
 Dwyer, William J.
 Early, James J.
 Earley, George
 Egan, James C.
 Egan, Thomas
 Egan, Thomas
 Egersheim, Carl G.
 Ellsworth, Roswell H.
 Emmons, John H.
 Ennis, Emmanuel
 Ennis, Sylvester J.
 Enright, Carlton J.
 Enright, Victor J.
 Fahey, Thomas E.
 Fallon, Joseph J.
 Fallon, Patrick J.
 Fallon, Thomas A.

Fallon, William G.
 Falvey, Daniel J.
 Falvey, John J.
 Farley, Albert E.
 Farrell, Matthew E.
 Fassnacht, F. G.
 Fassnacht, Frank L.
 Fay, Charles
 Fay, George H.
 Fay, John
 Fay, Michael
 Fay, Thomas E.
 Feeley, James A.
 Feeney, Daniel
 Ferrick, James J.
 Ferrick, Myles J.
 Ferrick, Thomas J.
 Ferris, Eugene F.
 Ferris, James J.
 Ferris, John M.
 Ferris, Morgan
 Ferris, Timothy J.
 Finn, John J.
 Finn, Pierce L.
 Finn, William F.
 Fitch, Joseph J.
 Fitzgerald, John
 Fitzgerald, John F.
 Fitzgerald, Martin H.
 Fitzgerald, Michael F.
 Fitzgerald, Patrick J.
 Fitzgerald, Thomas M.
 Fitzgerald, William A.
 Fitzpatrick, George A.
 Fitzsimmons, Bernard T.
 Fitzsimmons, Stephen G.
 Fitzsimmons, Thomas P.
 Fitzsimmons, William
 Flanagan, James
 Flannery, John F.
 Flannery, Kieran
 Flatley, William
 Floyd, Thos. C.
 Flynn, Michael J.
 Fogarty, Arthur G.
 Foley, James C.

- | | |
|-----------------------|------------------------|
| Foley, Joseph | Glynn, Joseph C. |
| Foley, Peter L. | Glynn, John F. |
| Ford, Walter | Glynn, Patrick |
| Fox, Charles J. | Golden, George Francis |
| Francis, Edward P. | Goode, Edward |
| Freely, Austin | Goode, Ignatius |
| Freely, Edward | Goode, Michael J. |
| Freely, James J. | Goode, William T. |
| Freely, Patrick J. | Goodrich, George |
| Freil, James C. | Goodwin, Thomas J. |
| Funge, Isaac | Goodwin, Thomas J. |
| Furey, William | Gorman, Francis |
| Gaffney, George M. | Gorman, Thomas J. |
| Gallagher, Francis J. | Gormley, James J. |
| Gallagher, Joseph G. | Gormley, John R. |
| Gallagher, Robert | Grady, John J. |
| Gallagher, William | Granfield, Patrick |
| Gannon, Bernard | Grant, Frederick |
| Garry, Edward A. | Grant, George E. |
| Garver, Ernest J. | Grant, John J. G. |
| Garvey, James F. | Grant, Thomas F. |
| Garvey, Thomas H. | Greenall, Walter |
| Garvey, William J. | Greene, Thomas M. |
| Gately, Francis A. | Greene, William V. |
| Gately, Joseph H. | Greer, Thomas F. |
| Gately, John F. | Griffen, George A. |
| Gavin, James | Griffen, George J. |
| Geary, Patrick J. | Griffen, Martin |
| Gelenburg, John J. | Griffen, Martin |
| Gemp, George W. | Griffen, Patrick |
| Gettings, Francis P. | Griffen, Thomas J. |
| Gibbons, John F. | Grourk, John J. |
| Gill, Christopher J. | Gurney, Cornelius B. |
| Gill, Patrick | Guntner, Lawrence |
| Gilleran, Richard E. | Hagerton, Bernard A. |
| Gilligan, James E. | Hagerton, Walter C. |
| Gilligan, John J. | Hagerty, Michael F. |
| Gillis, Daniel | Haggerty, Neil |
| Gillis, Thomas | Halloran, John |
| Gilmore, William J. | Hammond, Edward J. |
| Girouard, George | Hammond, William J. |
| Gleason, Francis L. | Hanley, Michael |
| Gleason, Thomas D. | Hanlon, Frank |
| Glennon, Patrick J. | Hanlon, Francis S. |
| Glynn, Joseph P. | Hanlon, John J. |
| | Hannon, Dennis A. |

Hanren, Patrick F.	Kane, Patrick
Harnett, John P.	Kane, Thomas J.
Harrigan, Thomas	Kanz, Walter
Harrington, Arthur G.	Kavanagh, Edward F.
Harrington, John B.	Keady, James
Harrington, John B.	Keane, John M.
Harrington, John J.	Kearney, John J.
Harrington, Walter J.	Kearney, William H.
Harrison, William H.	Kearns, John J.
Hart, Fred	Keating, James F.
Hayes, Andrew F. J.	Keating, James
Hebert, Leon	Keany, Coleman
Heiler, George J.	Keaveney, Edward
Heiler, Matthew J.	Keefe, D. Joseph
Higgins, Robert B.	Keefe, Francis P.
Higgins, Thomas	Keefe, John
Higgins, William E.	Keene, Herbert W.
Hill, Charles E.	Kelleher, J. P.
Hogan, Thomas E.	Kelleher, Michael
Hogan, William G.	Kelleher, Michael J. T
Holland, John	Kelleher, Thomas J.
Holmes, Oliver W.	Kelley, Francis M.
Horgan, Dennis	Kelley, George
Houghton, James A.	Kelley, John A.
Houghton, John J.	Kelley, John C.
Hourihan, Michael F.	Kelley, Joseph A.
Huban, Martin F.	Kelley, Michael E.
Huban, Joseph E.	Kelley, M. Henry
Huber, George L.	Kelley, Thomas M.
Huber, Rudolph	Kelley, Walter F.
Hughes, Lawrence	Kelley, William A.
Hughes, Thomas J.	Kelly, Charles J.
Hunter, George	Kelly, James F.
Hurley, Frank	Kelly, James T.
Hussey, Dr. Earle	Kelly, Michael
Hyde, John F.	Kelly, Thomas J.
Hyland, Patrick J.	Kennedy, Thomas J.
Hyland, Robert F.	Kenney, Charles J.
Igoe, Robert J.	Kenney, Edward
Ippohto, Peter J.	Kenney, John J.
Jamieson, Ray	Kenney, Thomas E.
Jandrnc, Charles E.	Kerrigan, Francis J.
Jenks, Joseph M. A.	Keough, James F.
Johnston, Andrew J.	Keough, Joseph J.
Johnson, Alphonsus W.	Keough, Patrick J.
Johnson, Herbert L.	Kear, Francis N.

- Kerrigan, James L.
 Kerrigan, William T.
 Kerwin, C. A.
 Kerwin, John J.
 Kerwin, Thomas G.
 Kieran, John F.
 Kilday, John J.
 Kilduff, Edward
 Kilduff, Edward
 Kilduff, William J.
 Kiley, Cornelius J.
 Kilroy, Frank
 Kilroy, Joseph
 Kilroy, Lawrence A.
 Kilroy, Thomas F.
 Kilroy, Walter E. J.
 Kilroy, William F.
 Kilroy, William F.
 Kinsella, James L.
 Kneeland, Joseph A.
 Koelsch, Joseph M.
 Koessler, Walter C.
 Korman, Frank A.
 Korman, Ignatius F.
 Kuntz, Joseph G.
 Lacey, James
 Lamalfa, Pasquale
 Lamar, Francis
 Lambert, G. I.
 Lane, Francis J.
 Lane, George A.
 Lane, James
 Lane, Thomas
 Lang, Louis G.
 Langdon, Thomas
 Lannon, John J.
 Lannon, Joseph J.
 Lannon, Michael J.
 Lapsley, John P.
 Leary, Cornelius
 Leary, Michael
 Lennon, Thomas B.
 Leonard, Francis W.
 Leonard, John F.
 Leverone, John L.
 Lewis, Fred
 Leydon, John
 Loftus, Leo G.
 Long, James J.
 Long, John D.
 Long, Michael
 Loonie, Francis K.
 Lordon, John J.
 Lowney, John T.
 Lundy, Thomas F.
 Lydon, John J.
 Lynch, Bernard G.
 Lynch, Edward
 Lynch, Edward
 Lynch, Francis J.
 Lynch, Joseph
 Lyons, Edward F.
 Lyons, Martin J.
 Lyons, Thomas J.
 MacDonald, John A.
 MacDonald, Alfred C.
 MacDonald, Francis W.
 MacDonald, Frank A.
 MacDonald, John
 MacDonald, John E.
 MacGillivray, Wm. W. S.
 MacKenzie, Joseph C.
 Mackin, Charles J.
 MacLellan, Albert C.
 MacLellan, Bruce J.
 MacLellan, Wallace S.
 Madden, Michael
 Madden, Michael
 Madden, Thomas E.
 Magennis, Patrick J.
 Maguire, Joseph T.
 Magurrill, Francis J.
 Mahan, Joseph H.
 Mahoney, Francis C.
 Mahoney, John J.
 Mahoney, Thomas F.
 Malley, Joseph R.
 Maloney, Edward J.
 Maloney, Francis
 Maney, James P.
 Mann, Joseph F.
 Manning, John J.

Manning, Joseph P.	Murphy, Dr. Edward
Manning, Patrick J.	Murphy, Frank J.
Manning, Thomas J.	Murphy, Francis J.
Marion, John F.	Murphy, James A.
Marshall, Clifford W.	Murphy, James J.
Martel, Alfred J.	Murphy, John F.
Martin, Francis A.	Murphy, John F.
Martin, Joseph A.	Murphy, Michael J.
Mathi, George J.	Murphy, Morgan C.
Mathis, Harold F.	Murphy, Patrick J.
Mayock, John P.	Murray, Charles
Meade, Edward W.	Murray, James A.
Meade, Joseph F.	Murray, John H.
Meehan, John J.	Murray, John
Meehan, John P.	Murray, John J.
Menton, Thomas J.	Murray, Kieran
Meskill, James J.	Murray, Patrick
Meskill, Jeremiah	Murray, Peter J.
Meskill, William	Murray, Thomas
Mone, John P.	Murray, William
Monohan, William C.	Murray, William P.
Montgomery, Richard A.	McAdam, Alexander
Mooney, Daniel H.	McAuley, John E.
Moore, F. J.	McAuley, John
Moore, James V.	McBrearty, John J.
Moore, John J.	McBrearty, Joseph
Moore, Martin J.	McCabe, Thomas F.
Moore, Vincent W.	McCarron, Henry A.
Moran, Thomas J.	McCarron, James
Moriarity, Daniel F.	McCarthy, Chas. E.
Moriarty, Daniel J.	McCarthy, Daniel G.
Morrissey, Albert	McCarthy, Edwin G.
Moylan, John J.	McCarthy, Frederick L.
Moylan, Peter J.	McCarthy, James F.
Moylon, Michael G.	McCarthy, James L.
Mudge, William F.	McCarthy, James J.
Mulcahy, John	McCarthy, James L.
Mulkeen, John L.	McCarthy, John D.
Mullaney, Patrick J.	McCarthy, John F.
Mullaney, Patrick	McCarthy, John H.
Mullaney, Richard F.	McCarthy, John
Muller, William P.	McCarthy, John J.
Mulloy, Patrick J.	McCarthy, John J.
Mulrooney, John J.	McCarthy, Joseph W.
Mulroy, Martin J.	McCarthy, Michael J.
Mulvey, Thomas H.	McCarthy, M. J.

McCarthy, Timothy	McHugh, William T.
McCarthy, Wesley J.	McInnis, Victor A.
McCarthy, Wm. H.	McIntosh, Wm. M.
McCarthy, Wm. J.	McIntosh, Thos. G.
McCauley, John J.	McIntyre, James A.
McCloskey, William F.	McKenna, Daniel
McCormack, James	McKenna, James J.
McCormack, John	McKenna, Jeremiah J.
McCormack, Thomas A.	McKenna, Maurice C.
McCormick, Dan	McKinnon, P. Russell
McCourt, Thomas H.	McKinnon, William
McCue, John J.	McLaughlin, Geo. J.
McDaniel, Arthur M.	McLaughlin, John E.
McDermott, Daniel	McLaughlin, John J.
McDermott, John T.	McLaughlin, Joseph D.
McDermott, Patrick	McLaughlin, Lawrence J.
McDermott, Thomas	McLaughlin, Wm. H.
McDonald, Donald J.	McLelen, Thomas E.
McDonald, Frank A.	McLoughlin, James P.
McDonald, George A.	McManus, Charles
McDonald, George J.	McManus, Dennis E.
McDonald, John R.	McManus, Joseph
McDonald, Joseph W.	McManus, Wm. J.
McDougel, Alexander G.	McMillan, Daniel
McElligott, E. Richard	McMillan, Hugh L.
McEnroe, Joseph F.	McMorrow, Wm. J.
McFarland, Michael	McMullen, Daniel P.
McGann, John J.	McNamara, Francis T.
McGarry, Francis F.	McNamara, Henry E.
McGarry, Wentworth J.	McNamara, Owen J.
McGillicuddy, Michael J.	McNicholas, James A.
McGilloway, Joseph	McNicholas, John T.
McGinnis, Patrick	McNicholas, Richard J.
McGinnis, Thomas	McNulty, John J.
McGlone, Hugh B.	McRae, Joseph
McGlone, James S.	McSharry, John
McGlone, John J.	Nagle, George G.
McGlone, Louis	Nagle, John F.
McGowan, B. J.	Nagle, Timothy
McGowan, Chas. A.	Nagle, Wm. J.
McGowan, Wm. A.	Nangle, John J.
McGrady, Henry F.	Needham, Michael
McGrail, John V.	Nelson, Charles H.
McGrath, Thomas	Nelson, Wm. H.
McHugh, Gerald	Neville, Edward A.
McHugh, Joseph P.	Nichols, George R.

Nicholas, Ray	O'Meara, Jeremiah J.
Nicholson, Orrin A.	O'Meara, Stephen H.
Niland, William J.	O'Neil, Arthur D.
Noel, George L.	O'Neil, John
Nolan, James F.	O'Neil, John
Nolan, Stephen	O'Neil, Paul J.
Noll, Arthur	O'Neill, Eugene J.
Noonan, Edward J.	O'Rourke, James A.
Normile, Francis P.	O'Shea, John J.
Normile, Joseph P.	O'Sullivan, Patrick J.
Norris, Wm. J.	O'Sullivan, Thomas
Norton, John H.	O'Toole, Patrick L.
Norton, Thomas	Pallis, James
Norton, Timothy J.	Parsons, Lester J.
Oakes, Peter	Pendergast, Patrick
O'Brien, Chas. J.	Phinn, Frank G.
O'Brien, Edward J.	Phinn, Henry J.
O'Brien, Joseph F.	Phinn, Peter J.
O'Brien, Joseph M.	Pierce, John J.
O'Brien, Patrick	Planey, Daniel T.
O'Brien, Patrick J.	Pond, Edward C. J.
O'Brien, Thomas J.	Power, Frank G.
O'Brien, Wm. E.	Powers, John
O'Brien, Wm. J.	Powers, Joseph F.
O'Brien, Wm. J.	Prasse, Herman J.
O'Connell, Frank D.	Prendergast, Lawrence
O'Connell, George R.	Prendergast, John
O'Connell, George V.	Prendergast, Joseph
O'Connell, Harold C.	Prendergast, Norman
O'Connell, James E.	Prunty, Joseph
O'Connor, D.	Prunty, Stephen L.
O'Connor, Edward	Prunty, Thomas V.
O'Connor, Edward B.	Quinlan, Jas. P.
O'Connor, Edward T.	Quinlan, John
O'Connor, John F.	Quinn, Patrick J.
O'Donnell, George	Rauzieno, Luigi
O'Donnell, James F.	Ready, Joseph F.
O'Driscoll, John J.	Reagan, Wm. F.
O'Hare, Albert	Reardon, George J.
O'Hare, John J.	Reardon, J. William
O'Keefe, Jas. F.	Reardon, Paul J.
O'Leary, Frank J.	Reidy, Cornelius J.
O'Leary, James P.	Reilly, Stephen F.
O'Leary, Thomas F.	Reiss, Wm. F.
O'Malley, Matthew J.	Resquets, Isadore
O'Mara, John J.	Reynolds, Thomas

Richards, John R.	Sheerin, Joseph
Riley, Dennis J.	Sheehy, John J.
Riley, John J.	Sheils, Daniel G.
Rily, Stephen F.	Sheils, Henry C.
Roberts, C. Joseph	Shepperd, George J.
Rochford, Patrick	Sherlock, Michael
Rogers, Francis	Shine, Edward T.
Rooney, James S.	Shinkwin, John J.
Root, Russell	Shruhan, T. A.
Roth, Frederick	Simpson, James
Rowan, Joseph	Simpson, John A.
Rowan, Martin	Simpson, Wm. J.
Rush, John J.	Sinnion, Michael
Ryan, Harold J.	Slattery, John J.
Ryan, James E.	Slevins, Frank J.
Ryan, John F.	Smith, Chas. B.
Ryan, Michael	Smith, Frank G.
Saarm, Henry	Smith, Frank T.
Salmon, Michael	Smith, George J.
Sampson, Lewis S.	Smith, Herbert D.
SanSouci, William J.	Smith, John J.
Santos, Gil	Smith, John
Sartous, Walter A.	Smith, Peter A.
Scanlon, Wm. F.	Spellman, Charles R.
Scannell, Daniel	Spellman, Francis
Schall, James	Spellman, Harry J.
Schlier, Walter A.	Spencer, Frederick J.
Sears, Roy	Spencer, Henry T. A.
Sears, W. R.	Stapleton, Thomas J.
Shannon, James T.	Stone, Edgar H.
Shaughnessy, Fred J.	Stone, Gerard M.
Shaughnessy, John J.	Stone, John J.
Shaw, Carroll F.	Stone, Milton A.
Shea, Albert T.	Stone, Oliver F.
Shea, Charles R.	Sullivan, Daniel A.
Shea, Francis J.	Sullivan, Daniel J.
Shea, James P.	Sullivan, Dennis J.
Shea, John L.	Sullivan, Eugene J.
Shea, John W.	Sullivan, Eugene L.
Shea, Patrick	Sullivan, Francis P.
Sheehan, Cornelius F.	Sullivan, George T.
Sheehan, Lawrence F.	Sullivan, James F.
Sheehan, Jeremiah	Sullivan, James F.
Sheehan, Joseph J.	Sullivan, James J.
Sheehan, P. J.	Sullivan, John F.
Sheerin, Harold G.	Sullivan, John H.

Sullivan, John G.	Walker, George
Sullivan, John H.	Wall, Joseph A.
Sullivan, John J.	Wallace, Philip
Sullivan, Joseph	Wallace, William
Sullivan, Joseph F.	Walsh, Andrew G.
Sullivan, Neil	Walsh, Arthur
Sullivan, Richard F.	Walsh, Gerald
Sweeney, Joseph P.	Walsh, Martin F.
Sweeney, Robert	Walsh, Walter J.
Swift, E. B.	Walsh, William
Thornton, John F.	Walsh, Wm. C.
Tierney, Albert G.	Walsh, Wm. H.
Tierney, Patrick J.	Ward, Edmund F.
Tobin, Richard J.	Ward, Francis
Toohy, John P.	Ward, Frederick A.
Tracey, Harold	Ward, John H.
Tracey, James J.	Ward, John J.
Tracey, Patrick J.	Ward, John M.
Tracey, Thomas J.	Ward, Wm. H.
Tracey, William	Weidman, Joseph M.
Trowbridge, Joseph F.	Weidman, Lawrence J.
Tuohy, Jos. P.	Welch, John H.
Tully, Joseph R.	Welles, Wm. R.
Tully, Leonard B.	Welsh, Michael J.
Tully, William	Wenger, Joseph A.
Tumility, James J.	Wentworth, Walter W.
Troy, Maurice P.	Whillen, Leo T.
Turly, Edward J.	White, Thomas J.
Twiss, Patrick	Wilkinson, John J.
Twomey, Thomas	Williams, John J.
Twomsley, James L.	Williams, Thomas F.
Twomsley, Neil A.	Willour, Mark
Vandermace, Frank	Winn, Charles
Villaflor, Fortunata	Winn, Owen J.
Von Emo, Charles F.	Woods, Ambrose J.
Von Euw, Charles F.	Wucher, Bernard F.
Waddick, James H.	Whyllie, Richard T.
Waible, Leo J.	Young, George G.
Waldron, George J.	Young, Leo T.
Waldron, Michael D.	Yurawicz, Raphael

Zekan, Alexander

THE FOLLOWING DIED IN THE SERVICE:

Carberry, Thomas J.	Hurley, Frank
Condon, Thomas J.	Kelley, John C.
Corbett, William J.	Killduff, Edward
Davin, Martin	Kilroy, Walter C.
Dolan, Edward M.	Kuntz, Joseph G.
Dolan, Francis E.	Mooney, Daniel H.
Fallon, Joseph J.	McCarthy, Edwin G.
Fitzgerald, Martin H.	McCloskey, Wm. F.
Fitzsimmons, Bernard T.	McLoughlin, James P.
Golden, George F.	O'Leary, Frank J.
Gormley, John R.	Phinn, Frank G.
Gurney, Cornelius B.	Shea, John W.
Hanlon, Francis S.	Shea, Walter
Hayes, Andrew F.	Tobin, Richard J.
Tracey, Thomas J.	

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